

# THE MYSTERIES OF THE QABALAH

---

OR OCCULT AGREEMENT OF  
THE TWO TESTAMENTS

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ELIPHAS LEVI



The great seal of Ezekiel  
taken from the magic calendars  
of Tycho-Brahé and Duchanteau

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THE TWO TESTAMENTS**

**ELIPHAS LÉVI**



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# **CONTENTS**

*List of Illustrations*

*Preface by R. A. Gilbert*

*Foreword*

**PART ONE**

The Prophecy of Ezekiel

**PART TWO**

The Apocalypse or Revelation of Saint John

First Figure: The seven churches

Second Figure: The seven seals

Third Figure: The seven trumpets

Fourth Figure: the seven cups

The Propheticn Plan of the Book of the Apocalypse

This is the key of the kingdom

*About the Author*

## LIST OF ILLUSTRATIONS

1. The vision of Ezekiel
2. The Great Vision of Ezekiel
3. Impulsion of the motivating principle
4. Vision of a whirlwind of fire
5. Coagulation of light and formation of the electric astral nucleus
6. The forces in combination produce the elementary forces
7. Intelligence conquering force
8. The man of inspiration
9. Force subduing matter
10. The Twenty-first Key from the Tarot
11. Vishnu in the centre of the universe
12. The great Sphinx of Thebes
13. The Ark of the Covenant and the Cherubim
14. The Ark of the Covenant (front)
15. The Pentacle of Lightning
16. The vision of the wheels
17. Sphere of causes and creations
18. Rempham or the flaming star in reverse
19. Nibbas: Sacerdotal science
20. Thartac: Material fertility
21. Marcolis: The cubic stone
22. Azima: The scapegoat
23. Anamelech: The work of beauty
24. Nergal: The cock of the Sabbath
25. Succoth Benoth: The magician's black hen

- [26. Nisroch: The phallus](#)
- [27. Adramelech: The proud world](#)
- [28. Table of the group of idols](#)
- [29. A Talisman of the Ancient Gnostics](#)
- [30. Hermetic Symbol](#)
- [31. A Basilidian Amulet](#)
- [32. Another Amulet](#)
- [33. The Birth of Death](#)
- [34. The Pentacle of the Resurrection](#)
- [35. Death engendering life](#)
- [36. The Temple of Solomon](#)
- [37. The Edifice of the Temple](#)
- [38. General Plan of the Temple](#)
- [39. General View of the Temple](#)
- [40. The pomengranate and the capital](#)
- [41. The Sea of Brass](#)
- [42. Thau in Modern Hebrew](#)
- [43. The Hieratic Thau](#)
- [44. The Esoteric Thau](#)
- [45. The Sacred Thau and the Vulgar Thau](#)
- [46. The Vulgar Thau in Primitive Hebrew](#)
- [47. The variations of Thau](#)
- [48. The Philosophic Cross](#)
- [49. The first triangle of Solomon](#)
- [50. The masonic compass](#)
- [51. The masonic jewel](#)
- [52. The cross-staff](#)
- [53. The entrance to Ezekiel's temple](#)
- [54. The Apocalypse and the Cross](#)

- [55. Apostle of Saint John](#)
- [56. The First Seal](#)
- [57. The Second Seal](#)
- [58. The Third Seal](#)
- [59. The Book of Truth](#)
- [60. The Fourth Seal](#)
- [61. The Suffering of Heaven](#)
- [62. The Sixth Seal](#)
- [63. The Seventh Seal](#)
- [64. The Moon Among the Seven Planets](#)
- [65. The First Trumpet](#)
- [66. The Second Trumpet](#)
- [67. The Third Trumpet](#)
- [68. The Fourth Trumpet](#)
- [69. The Fifth Trumpet](#)
- [70. The Sixth Trumpet](#)
- [71. The Religious Genius of Man](#)
- [72. The Religious Genius of Woman](#)
- [73. The beast or brute instinct](#)
- [74. Priesthood corrupted](#)
- [75. The temporal empire of the beast](#)
- [76. Daniel's vision](#)
- [77. The mysterious lamb](#)
- [78. The mysterious number](#)
- [79. The First Cup](#)
- [80. The Second Cup](#)
- [81. The Third Cup](#)
- [82. The Fourth Cup](#)
- [83. The Fifth Cup](#)

- [84. The Sixth Cup](#)
- [85. The Seventh Cup](#)
- [86. The plan of Eden](#)
- [87. Quadrature and synthesis of the Church](#)
- [88. The symbolic cross](#)
- [89. The sacred tetragram](#)
- [90. Plan and elevation of the new Jerusalem](#)
- [91. Universal pentacle of light](#)

## Preface

The first record of Eliphas Lévi to appear in English was Kenneth Mackenzie's "Philosophical and Cabalistic Magic: A Narrative," that appeared in *The Rosicrucian and Red Cross* for May, 1873. In this paper, Mackenzie describes a journey to Paris made with the intention of investigating "the state of occult studies in that city"—especially as carried out by Eliphas Lévi. He visited Lévi twice, and on the second occasion, "specially inquired whether he had any works he proposed to publish at a future time." By way of answer Lévi produced for Mackenzie:

a handsomely bound quarto volume, written by his own hand, in blue ink, irregularly and stragglingly. Each page was illustrated by drawings, chiefly presenting an intermixture of the primary colors, red, yellow, and blue. Through these were fancifully drawn the ordinary cabalistic figures engraved in his works. This volume contained commentaries on the books of Ezekiel and the Apocalypse, which he connected directly with the prophecy of Paracelsus he had already shown me (p. 34).

The manuscript, which was never published during Lévi's lifetime, was at that time untitled; now we know it as *The Mysteries of the Qabalah*.

Given the sumptuous nature of the manuscript—the text was written in two colors and the most important of the illustrations, all of which were in color, were heightened with gold—it is unlikely that Lévi had any intention of publishing it. Indeed, shortly after showing it to Mackenzie, Lévi presented the manuscript to his disciple, Baron Nicolas-Joseph Spedalieri, an Italian nobleman living at Marseilles. In 1880 Spedalieri gave the manuscript to another of Lévi's disciples, Jacques Charrot, who later founded a Rosicrucian group at Lyons. Both men added their own notes to the text (some of which are reproduced in the published version), but after Charrot's death in 1911 later owners had no link to Lévi, and had little idea of the manuscript's significance. When it came into the hands of Émile Nourry, who published it at Paris in 1920, he recognized its importance, but shied away from providing an introduction to a book whose title and text were, he thought, self-explanatory.

But are they? True, there are many kabbalistic references and diagrams, but the subtitle of the book, *The Occult Agreement of the Two Testaments*, contains the essence of Lévi's purpose in writing it. He sought always, through both his published works and his private teaching, to provide an esoteric gloss on institutional Christianity and to reconcile the conflicting philosophies of magic and religion. For both the orthodox Christian and the dogmatic occultist this must necessarily be an impossible task, but Lévi was neither orthodox nor dogmatic; and, to a remarkable degree, he succeeded where others failed—albeit with the aid of some very adroit intellectual and moral juggling.

As the Abbé Alphonse Louis Constant, Eliphas Lévi was an ordained deacon of the Roman Catholic Church, and he remained, in his own eyes, a faithful son of the Church throughout his life. His early radical attacks on the Church (for example, in *La Bible de la Liberté*, 1841) were not maintained in his esoteric writings; thus, in *The History of Magic*, his apologia for occultism is matched by his passionate defense of the Papacy, and the exaltation of Catholic Christianity over all other religions. Above all he saw the trials and triumphs of the human spirit, in the domains of both magic and religion, as the fulfillment of prophecy: and the exposition of prophecy—especially Messianic prophecy—was one of the most important aspects of the teaching he gave to his disciples. His enthusiasm for prophecy was derived in part from his early theological education, and to a greater extent from the influence of the Polish occultist and mathematician, Hoene Wronski, who developed a philosophy of *Messianisme*. This was a synthesis of social Utopianism, scientific rationalism, and revealed religion that predicted the return of Christ as the Holy Spirit, who would usher in a new Golden Age. To all of this Lévi gave his own, highly individual esoteric gloss. *The Mysteries of the Qabalah*, which uniquely unites magic and Messianism, can thus be justifiably seen as the culmination of his systematic instruction in the Messianic prophecies of the Old and New Testaments.

The common theme of both prophetic books analyzed by Lévi is the renovation of Man, symbolized for Ezekiel by the rebuilding of the Temple, and for St. John by the descent of the New Jerusalem. In presenting the former, Lévi makes much use of ancient, oriental, and masonic images to demonstrate parallels in symbolism and to illustrate the symbolism of the Temple. For the latter purpose Freemasonry is an ideal source: the legendary content of the masonic ceremonies is based on the building of King

Solomon's temple, which is used as an allegory of the making of the truly moral man. It was also much in Lévi's mind at the time he wrote *The Mysteries of the Qabalah*, for earlier in 1861, on March 14, he had been initiated in the Lodge *Rose du parfait Silence*, under the Grand Orient of France. Later he would become cynical about Freemasonry, but in the first flush of direct experience he saw its symbols in a new light.

The visionary images in both "The Prophecy of Ezekiel" and "The Apocalypse or Revelation of Saint John" are very different. They are Lévi's original designs, and their curious naivety—curious because Lévi was an accomplished artist: he had been a prolific illustrator and had executed many commissions for religious paintings—is offset by their originality and power (diminished, alas, by the absence of color in the printed versions). The most remarkable of them is the image of "The Religious Genius of Man," symbolized by the Seventh Angel of the Apocalypse, which illustrates Lévi's idiosyncratic approach to the Kabbalah. In this image, the traditional four worlds of the Kabbalah are re-arranged in a seemingly cavalier manner. Atziluth remains as the highest world, but Briah and Yetzirah are juxtaposed, while Assiah—the material world—is entirely absent. Lévi has his reasons for this, but they are not stated overtly, and the reader must turn to his other writings to understand his thinking and his system.

And in this lies the justification for re-issuing this most curious of Lévi's works. *The Mysteries of the Qabalah* was not intended for public consumption, and, unlike the books he wrote for the uninitiated, it presupposes a knowledge of both esoteric and Christian symbolism. It also integrates text and illustrations very closely and is thus thematically related to such other systems of pictorial imagery, as *The Secret Symbols of the Rosicrucians* and the many emblem books of the 16th and 17 centuries, setting him firmly in the tradition of the enigmatic Magi of the Western Mystery Tradition, who were the creators of that imagery. As a scholarly commentary *The Mysteries of the Qabalah* singly fails, but as a devotional exercise for esoteric Christians, it finds its true role. We should not approach it in the spirit of analytic reasoning, but go beyond the words and allow Levi's powerful images to work on a deeper level of our being. In this way we shall find not only that our understanding of his magical and metaphysical works has been deepened, but also that our spiritual life has been enriched. And that will be reward enough.

—R.A. Gilbert  
Bristol, England

## **FOREWORD**

Whatever religion may promise, it cannot take away the bare fact that the present mainly means misery to men and does not offer many bright prospects for the near future either. Consequently it asks some imagination to live up to the standards religion prescribes and people have often wondered what the sense was of doing so in view of the catastrophes facing them.

Many sensible religious leaders have understood this ambivalent attitude. The solutions they proposed, however, were of a too intellectual, a too abstract character, to make sense to simple beings. What man wanted was not a rational solution — if ever there could be given one — but something grandiose, an answer from heaven that could overcome all doubts by the emotional impact it made.

The men who gave these answers were the prophets, the inspired teachers, the interpreters of God's will. The answers of the prophets didn't bring any immediate salvation either. But they showed such evidence of immense understanding for man's miseries that the time-factor was simply overruled. Those in need recognized the prophets to be of their own kind. Moreover they preached revenge and salvation. That was enough.

One of those prophets was EZEKIEL. Ezekiel (620-572 B.C.), one of the four prophetical writers of the Old Testament, tried to interpret God's will in his 'Prophecies'. These 'Prophecies', considered to be one of the major keys to the understanding of the Old Testament, contain the message of the forthcoming messianic epoch and the description of its capital, "New Jerusalem".

In this respect Ezekiel's 'Prophecies' are closely related to St John's 'Apocalypse'. The 'Apocalypse', the last book of the New Testament, contains the revelations made to John the Evangelist in Ephesus on the island of Patmos about A.D. 68-69. The central theme of St John's visionary messages is the 'New Jerusalem', that for once and for all will finish man's continuous disasters and establish on earth the happiness he could only expect in heaven. The 'Apocalypse' was composed at the time that the persecutions of the Christians reached a climax under the reign of Nero and

as such it is a typical example of escapism and wishful thinking. On the other hand the theme of the ‘Apocalypse,’ ‘happiness here and now’, is so bluntly essential in man’s life that it hardly amazes one to see that through all ages it was approached from all angles to find out if the message it contains could solve the miseries life invariably provides for man. In this way it gradually became one of the most beloved books of the Bible and one can safely state that both Ezekiel’s ‘Prophecies’ and the ‘Apocalypse’ have played a very important role in the speculations and history of esoteric thinking.

Still, it was *Eliphas Lévi* who pointed at the close relationship between the two books. Already in 1856 we find an endeavour to explain the ‘Apocalypse’ esoterically in Lévi’s *Dognle et Ritucl de la Haute Magie*. It is not before 1861, however, that Lévi, by explaining the resemblance in meaning of both books of revelation, tries to prove the identity of the ultimate goal of the Old and New Testament, and so establishes the reconciliation between the two main systems of salvation of the western world: Judaism and Christianity.

The manuscript in which Lévi put down this conception is called *The Mysteries of the Qabalah or the Qccult Agreeernellt of the Two Testalnents ...* It was written about 1861, probably at the request of Lévi’s friend and disciple, the Italian baronet SPEDALIERI, with whom Lévi had an extensive correspondence of about a thousand letters, mainly on Qabalistic subjects, between 1861 and 1874. The first mention of this manuscript appeared, according to P. Chacornac, main bibliographer of Lévi, in the periodical *Rosicrucian and Red Cross* of May 1873. The article describes the interview Lévi gave in December 1861 to Kenneth Mackenzie (1833-1886), author of the *Royal Masonic Cyclopac(lia* (1877) and a man with a considerable knowledge of Hebrew. During this interview, which undoubtedly inspired Mackenzie with his ideas about the occult significance of the Tarot and its relation with the Qabalah, Lévi showed Mackenzie, in addition to a manuscript on the Tarot with hand-made drawings of the twenty-two Arcana Majora after the oldest sources, a splendidly bound manuscript in quarto. The text was written in blue ink, while all pages were covered with qabalistic designs, most of them done in red, yellow and blue, these being the primary colours. As this manuscript contained, according to Mackenzie, the commentaries of the ‘Prophecies’ of Ezekiel and the ‘Apocalypse,’ it is certain that this manuscript is identical with the text published in 1920 under

the title *The Mysteries of the Qabalah*.

Often it has been asked why the first extensive Qabalistic book Lévi produced, had to be so cryptic and so flamboyant. I do not believe the questions to be fair. To start with: the first treatise Lévi published on the Qabalah is not *The Mysteries of the Qabalah* but *The Book of Splendours*, a stern and lucid text, which appeared in print only in 1894. Secondly: *The Mysteries of the Qabalah* was not meant to appear in book form as a true treatise, but was written in manuscript form to one man, Baron Spedalieri, whom Lévi considered to be one of his four really advanced pupils and friends. *The Mysteries of the Qabalah* should be looked upon as a testimony to a friend of a wonderful state of mind, in the same way lovers express their feelings in letters.

All this becomes the more clear when one realizes that 1861 is the year in which Lévi became a mason, and being a freemason meant for Lévi: outlining the original purpose of the fraternity, bringing back the lost traditions, and proving that the Qabalah was the root of masonic symbolism. All this implied: synthesis, reconciliation and ... freedom, getting rid of the innumerable differences and disputes. When one combines this mood of overflowing joy with his everlasting social engagement and with the visionary element of his writing he shared with fellow-esoteric thinkers like Wronski, Lucas and Ad. Bertet, the author of *Apocalypse du bienheureux Jean, dévoilé* (1861 !) one does not wonder about the choice of the theme of the book: the inspirational parts of the Bible, neither about what it wanted to say: reconciliations, peace, nor about its style: lyrical.

It might be sensible to state within this context that the combination of reason and emotion is one of the characteristics of French occult literature in general. A not too amazing fact since the French have an outspoken practical disposition towards their emotional life and consequently cope with it mentally very well, too.

When A.E. Waite, one of Lévi's greatest admirers, says that much of what Eliphas Lévi wrote seemed to him either erratic or purely verbose, he committed the same error many anglo-saxons make when judging the French mind. Had Waite really studied novelists like Stendhal, Balzac (whose wife was a very close friend of Lévi) or Anatole France thoroughly, he would have discovered to what degree the French are able to interweave emotion and

reason, spontaneity and introspection. It undoubtedly would have taught him how to discern between erratic and esoteric, verbose and lyric. of course it remains true that *The Mysteries of the Qabalah* is by definition a visionary Qabalistic text, of outspoken contrast to the intellectual, lucid *The Book of Splendours*. But it is Eliphas Lévi's great merit that both books exist, that given their duality, they complement each other perfectly and as such constitute a beautiful monument of Christian, Qabalistic thinking, by a man, whose character cannot be better illustrated than by the last words spoken at his funeral:

*A dieu ! A dieu ! et peut-être au revoir !*

W.N. Schors

## Part One

# THE PROPHECY OF EZEKIEL

### Qabalistic Analysis and Explanation of the Prophecy

Jerusalem, threatened by the Assyrians and heedless of her prophets' warnings, was inclining towards ruin. Already the king Joachim together with a large number of Jews has been led into captivity, when Ezekiel, a prophecy in order to preserve, by means of traditional symbols, the great Hebrew doctrines of occult theology, the universal knowledge of the ancient world.



The vision of Ezekiel

Here the four rivers of Eden and of the life of human civilization spring from a single trinary source, the eye of divinity. This is the sound of the harmony of the spheres, representing the eye of eternal reason radiating its splendour throughout the circle of the thrice Holy Trinity. In the centre is the Ellipse of life which sends forth the forms of life: two Ellipses in the cross of

spiritual life and two Ellipses in the cross of natural life.

Eden's centre is the unique source of the sole principle which lies at the heart of all the forms of nature, as the cell is the unique and fundamental unit of the forms of the animal and vegetable kingdoms and of the human species.



**THE GREAT VISION OF EZEKIEL**

# THE PROPHECY OF EZEKIEL

## Chapter One

*And it came to pass in the thirtieth year of the fourth month.*

Three multiplied by ten (30) in the cycle of twelve. Division of the ternary by the quaternary in the cycle of twelve.<sup>1</sup>

*On the fifth day of the month.*

Five, the number of the soul queen of the four elements, in the science of three as explained by ten and ruled by the movement of twelve.

*As I stood among the prisoners by the river Chobar.*

ר ב ט The river of astral and prophetic light represented by Shin, giving life to Beth and finding reproduction through Resch.

*That the heavens were opened.*

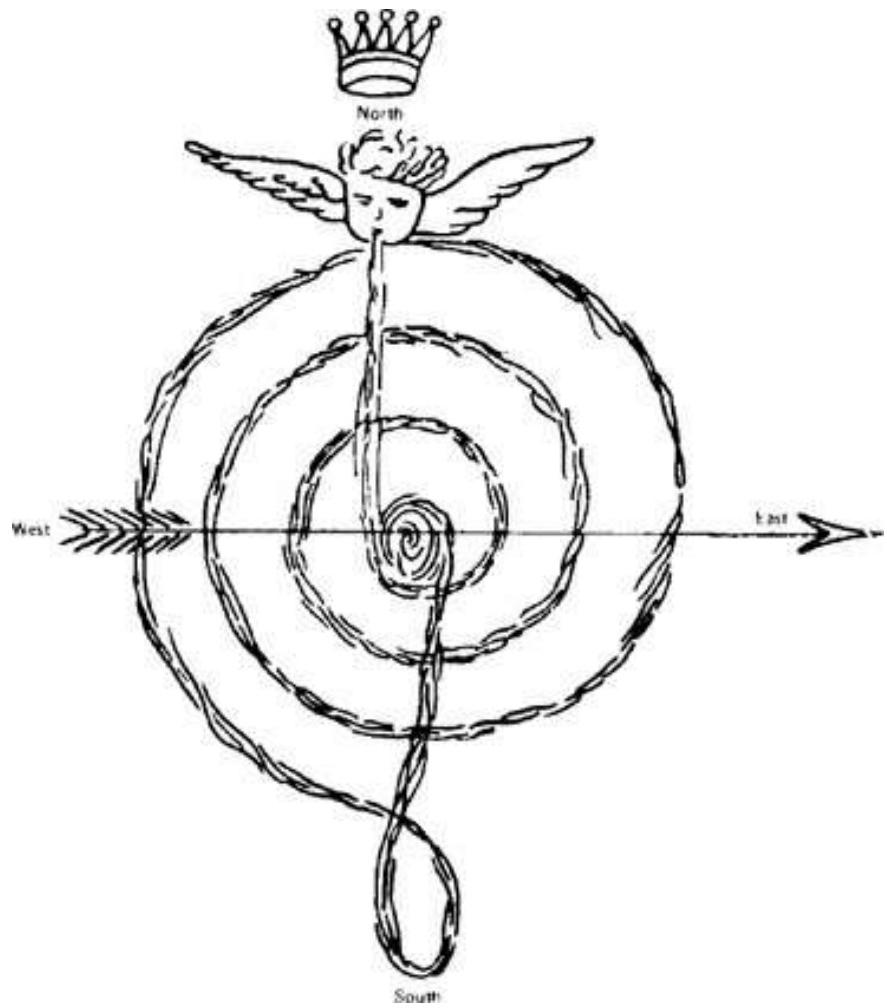
In other words, I was given understanding of celestial analogies.

*And I saw the visions of God.*

That is, the visible hieroglyphs by means of which can be manifested the ideas one can reasonably have of God.

*And I looked and there came a whirlwind from the north.*

The impulsion of the motivating principle is given to the negative pole, manifesting itself through the positive.



Impulsion of the motivating principle.



### Vision of a whirlwind of fire

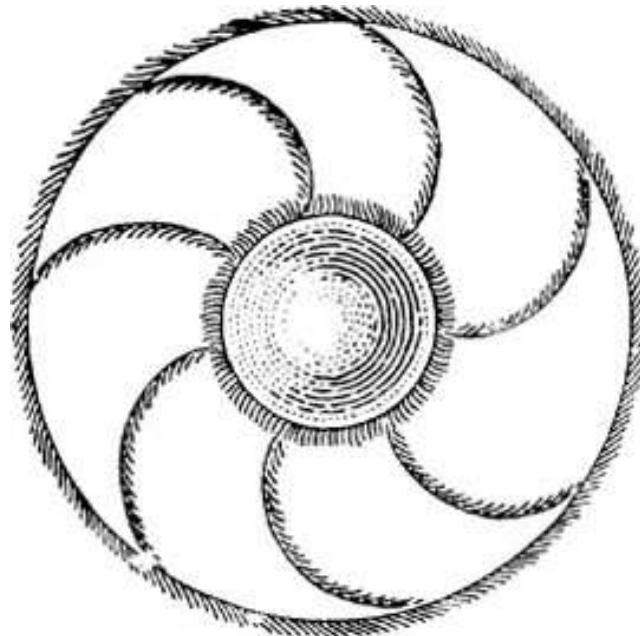
*And a great cloud.*

The universal substance, Ether, is condensed through a movement of molecular polarization, and matter first appears in a gaseous state, then in the form of vapours.

*And a whirlwind of fire.*

The active force manifest in fire rushes from one pole to another, giving to all points of matter, or of condensed Ether, a rapid movement of rotation. Thus are brought about the force of attraction and the force of projection.

And in the universal light middle of the fire, in the centre of polarized in an astral circle, like an electrical configuration, there appears a globe of light resembling amber or transparent gold.



Cosgulation of light and formation  
of the electric astral nucleus

And in the middle of this formation, at the central point of the primitive globe from which radiates projection and toward which attraction is born, the appearance of four animals:

1. The eagle: air, understanding, mind, soul.
2. Man: water, knowledge, life, light.
3. The lion: fire, force, action, movement.
4. The bull: earth, work, resistance, form.

In Hindu symbology the eagle is replaced by the peacock and the lion by the serpent.

And this was their appearance:



The forces in combination  
produce the elementary forces

The animals are purely hieroglyphic, nothing more than figures of convention.

The face of man was in the centre.

Man is the synthesis of forms and the intelligent centre of creation.

The animal was single of form, repeating itself four times like the name  
**יהוָה** a single name composed of four letters.

And it had four faces and four wings: four characters representing four thoughts and four hands on each side beneath the wings.

The power of action corresponded to thought and the feet resembled those of a calf: this image was based on the mystery of sacrifice.

*They were covered with brilliant sparks like burning brass.*

Thus they stood for the four cardinal points of the sky sewn with stars.

*Their faces looked in four directions.*

Each of the four hieroglyphs has an absolute significance.

*Their wings spread, touching.*

But the thoughts which they represent are relative and analogous one to another.

*And they marched continually in the same path without ever turning back.*

The circle turns, the four points come and go without ever moving backward.

*And all four had the face of a man, to the right the head of a lion, to the left the head of a calf, and above, the head of an eagle.*

Man, directed by intelligence, is placed between active force and passive force, for he has an active soul and a passive body which receives from the soul its movement and activity.

Here Eliphas Lévi inserts a series of idols and initiatic images designed to illustrate the use of animals and their parts as a matter of pure convention.

The length of this insertion indicates the importance he attaches to hieroglyphic truth. The variety of examples points to the universality of the phenomenon.

(Editor's Note)

### **ASSYRIAN QABALAH**

(Sculpture from Nineveh)



Intelligence conquering force  
Fire mastered and vanquished by water

**SCULPTURE FROM NINEVEH**



The man of inspiration  
Ethered water or universal matter

**ASSYRIAN FRAGMENT**



Force subduing matter  
Fire penetrating the earth's crust

THE TWENTY-FIRST KEY FROM THE TAROT



## THE WORLD

The crown, the tetragram:  
life in motion and at rest  
universal synthesis

**INDIAN INITIATION**



Vishnu in the centre of the universe

## **EGYPTIAN INITIATION**

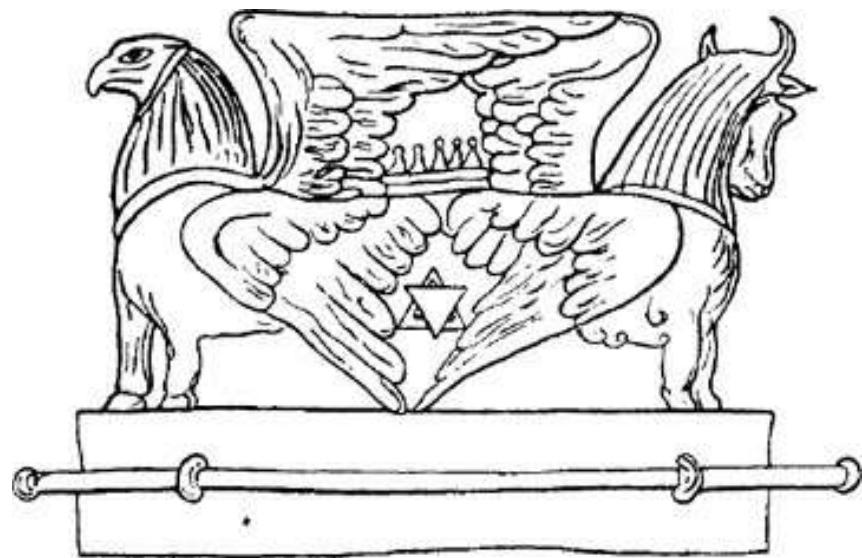


The great Sphinx of Thebes

Eliphas Lévi places the Ark of the Covenant in this series without further comment; but one of his disciples has this to say, based no doubt on correspondence with the master:

It is the world of ideas which is manifested in the hieroglyphic forms of the ark of the covenant.

The four symbolic animals are emblematic of the equilibrating geniuses of the four elementary forms, in physical, moral, intellectual and religious order, in the mineral, vegetable, animal and human kingdoms. Each genius of the four forms has a double aspiration, emphasized by the wings, one of which is raised, the other lowered, in order to express the flow of life, rising with the soul and descending with the body.



The Ark of the Covenant and the Cherubim

The four raised wings are an expression of the four celestial currents of the universal agent, extending into the four corners of the human world; and the four wings which cling to the sides of the ark show that what is below is like that which is on high. If that which exists in fixed form had not first existed in volatile form, there would be no bodies, nor any of the laws governing the four kingdoms.

In the interior of the ark of the universe, that is, within the latent action of the combustion of elements and their forms, rays of light combine to produce, by analogy, the directions of the *raison d'être* of all things, things which should be in perfect, mathematical harmony.



## The Ark of the Covenant (front)

It is there, beneath that celestial vault of aspiring souls, that causes radiate toward ideas, the mothers of form; where the benevolent action of solar splendour sends warmth and life to form the bodies for souls destined to terrestrial existence.

It is beneath this vault that the high priest made God speak about the destinies of the twelve tribes of Israel.

The double triangle which separates the lower wings, one white and one black, shows the duality of ideas and forms; that is, the white triangle symbolizes all that is known to us; for the reversed triangle is the shadow of God, and this shadow, for us, is light. Whereas the black triangle, its point in the air, is the light of God, which for us is shadow.

Thus these two triangles exemplify the struggle between the finite and the infinite, a struggle which forms the beat of the universal pulse.

The quadrangular base is the cube of immutable laws. The two rods are the polar axes; the rings through which they are run are the four periods of human civilization.

For example: a world disappears from the domain of realities. It leaves behind the germinal grounds for another which will be progressive or retrograde, according to whether the first was ascending or descending, and in opposite reaction to this, following the law of polarities.

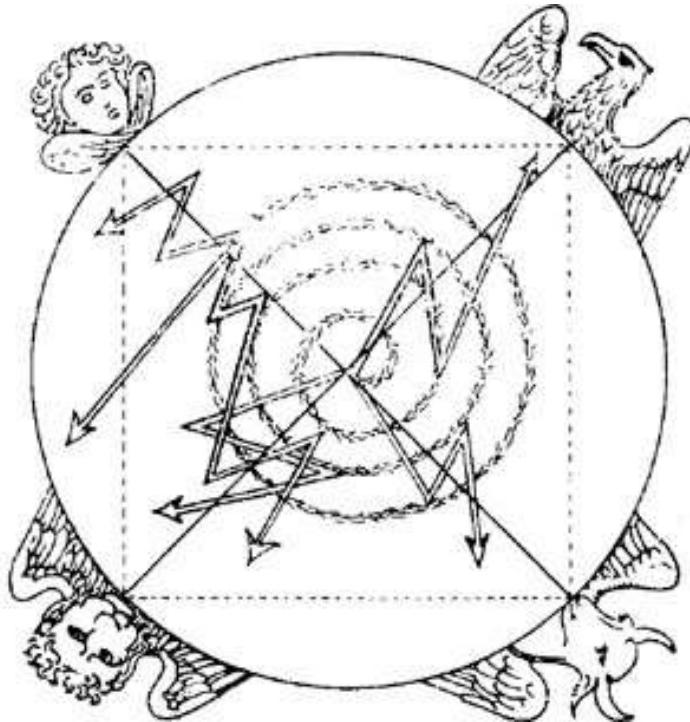
The five finials which can be seen between the raised wings are an expression of the incommunicable name formed around the just existence of the four letters of the name of God, in order to proclaim that all which is in the exterior being is also in the interior being. For on this table of gold, all numbers of all forms combine to multiply the existences of universal and external life: it is the number of the soul.

*And there appeared among the four animals a splendour of fire and lightning bolts coming out of the fire.*

The double movement of light in a spiral is here described along with the exceptional emissions which bring about prodigious wonders and which are represented by the usual characters in writings on sacred magic.

*Now, the animals were coming and going,  
The starry skies revolve  
with the splendid brilliance of lightning.  
For movement produces light and circular friction releases electricity.*

### **THE PENTACLE OF LIGHTNING**



*Explaining the movement of comets,  
mysterious illnesses, storms and wonders*

*And as I looked at the animals,  
That is, towards the four cardinal points of the sky,  
there appeared a wheel on the earth, corresponding to the four animals.*

I understood that the measurements of the earth are analogous to the divisions of the sky.

*And this wheel had four sides.*

The globe of the earth corresponding to the parallel sides of a cube.

*The appearance of these wheels was like that of the sea.*

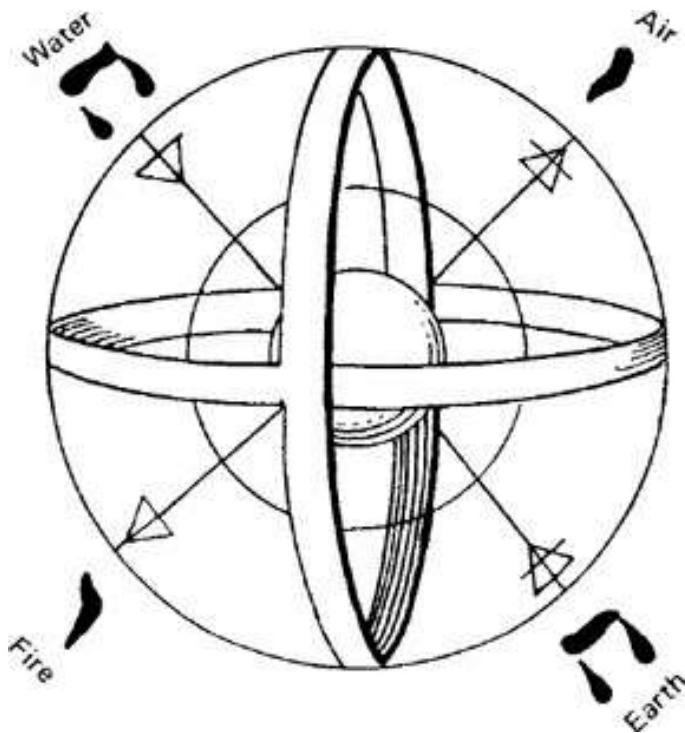
That is, immense and extending to the very ends of the earth.

*It was like a wheel in a wheel.*

First elements of the ringed sphere with its ecliptic and equator.

*And they went forward without turning back.*

Rotation and gravitation of the earth.



The vision of the wheels.

*The wheels went forward with the animals.*

Movement of the earth corresponding to the seasons.

*When one of the animals rose, the corresponding point on the wheel rose with him.*

Division of the sky into zenith and nadir, apogee and perigee.

*For the spirit of life was in the wheels.*

Currents of living universal light.

*When the animals stopped they folded their wings, and they stopped when a voice was heard from above the firmament.*

The word of God determines the length of the great periods of existence after which the universe is renewed.

*For upon the firmament which extended over their heads like a vault of sapphire, I saw the semblance of a throne and on the throne, the image of a human form.*

That is, the allegorical figure of a man serving to give us a relative idea of the infinite and incomprehensible essence of God.

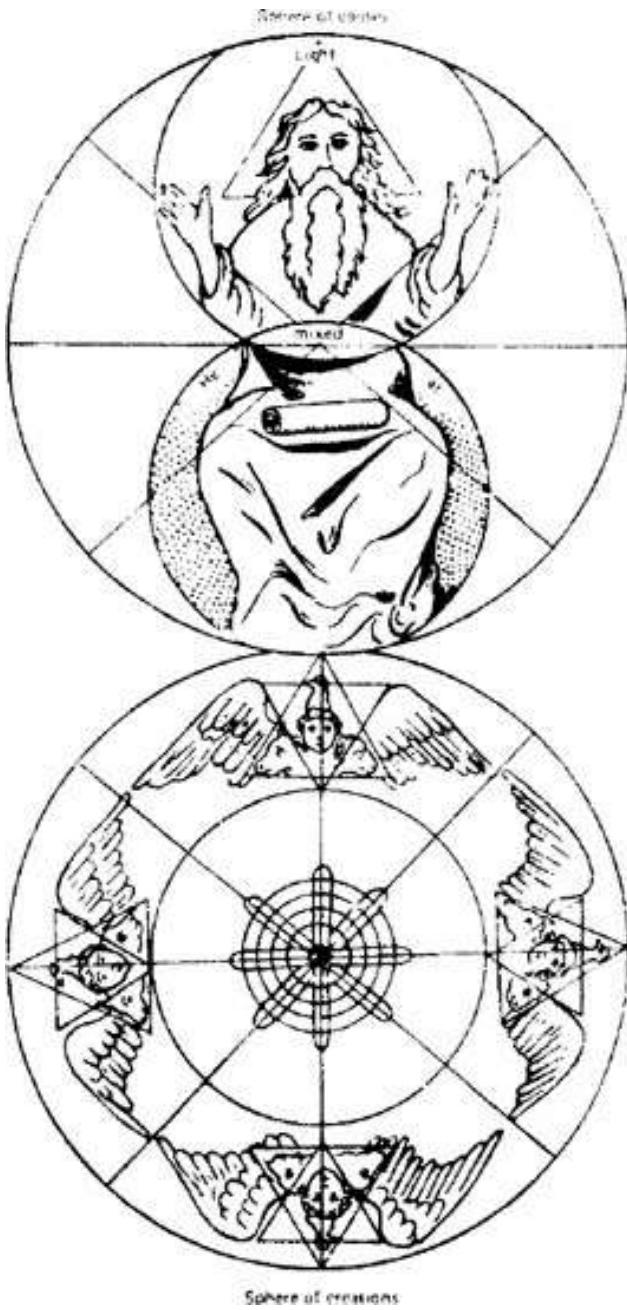
*And I saw a kind of electric radiance—*

fire, universal light. The *od*, *ob* and *aour* of the qabalists. Ether in perfect balance through double polarization.

*Like an interior fire which moved in a circle from the waist of the image to its feet, with another circle above. The circle was a splendour of light. The lower circle was a burning fire and around the two circles there was a rainbow, as can be seen on rainy days.*

Two circles in one, the central ternary and the seven nuances of light.

## **SPHERES OF CAUSES AND CREATIONS**



*Thus it was that I saw in symbols the idea of the glory of God and I fell with my face to the ground, but I heard a voice speaking to me and saying, ‘Son of man, stand up and I will speak with you.’*

The first religious movement of man is to prostrate himself before symbols and images. This is what characterizes the leaning towards idolatry of all peoples in their beginnings. But the initiate gets up and contemplates face to face to face the allegorical image of God; and it is when he can stand and worship that God speaks to his intelligences and to his reason.

Such is the magnificent and mysterious introduction to the prophecies of Ezekiel, as contained in the first chapter.

Here the initiate can retrace all the symbols of high theology, already forgotten or scorned by the priests of the time. Next he declares that God has made him the sentinel of his people and that he must, under pain of death, warn them of the dangers which threaten them; all the acts of the prophet will be symbolic warnings addressed to the infidel people of Jerusalem and to her rulers who have forgotten their duty and the truth.

He draws the map of Jerusalem on a brick. He shows it under siege, as it is soon destined to be. He gives himself up to terrifying fasts which represent the famine to which the besieged Jews will be reduced. He eats rough bread, dirtied with unspeakable filth. This manner of preaching, in conformity with the excessive and exalted genius of the orientals, was aimed at striking the imagination of the people and at convincing them of the extent to which their prophet was convinced of the terrible things he announced. From the eighth to the twelfth chapter the prophet describes the profanation of the temple.

To fully understand this profanation, one must know that the temple, by its architecture and its disposition, symbolized the doctrine of truth, but that Moses had expressly forbidden the sculpting of hieroglyphs or erection of images in imitation of the Egyptians who, by multiplying the symbols of high theology, had finally brought the vulgar populace to monstrous idolatry. The ignorant willingly take comparisons for the underlying reasons and the abstractions of symbolism for material realities.

The particular genius of Israel lay entirely in this hatred of idolatry and it was by straying from this national tradition that the Samaritans were lost and that the ten dissident tribes intermingled with the surrounding nations and were not to be found at the moment of freedom from the great bondage.

The idols of Samaria were nothing more than hieroglyphic images of high concepts from the Qabalah, but as these images were imitative of those of Egypt, they later fused with Greek and Roman idols and became a subject of mockery for philosophers of decadence.

Here is a sampling of such images:



From this star,  
reversed and falling,  
the king of demons, Lucifer, was created.



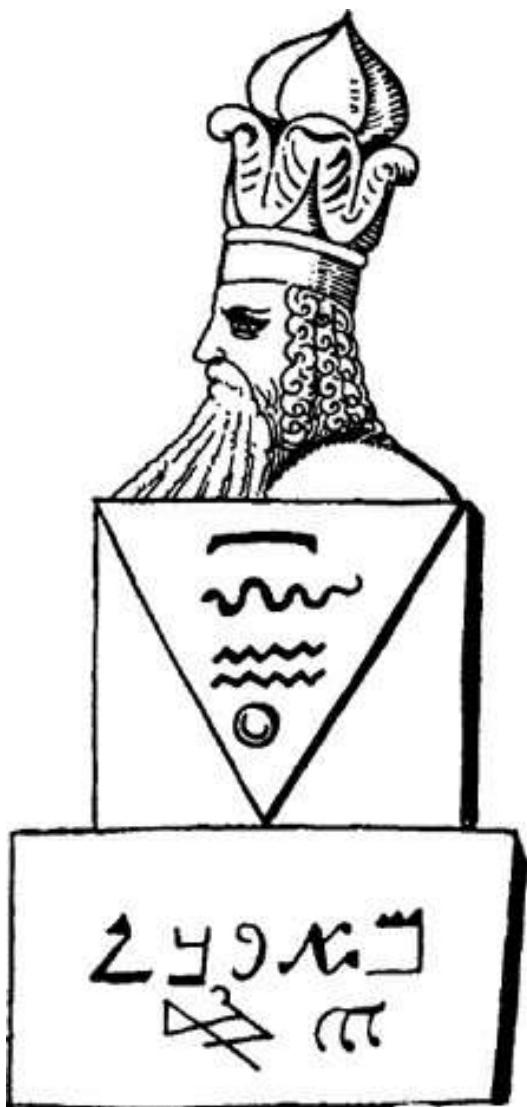
Rempham or the flaming star in reverse which was later made into the  
head of an ass.



Nibbas, the same as Anubis. Sacerdotal science. Black magic. The demon Samaxia or Belial.



Thartac or Onochoetites. Shiva of the Indians. Material fertility. Ignorant faith. Fatal life. The devil Astaroth.



Marcolis. The cubic stone. Stability. Fatality. Moloch.



## AZIMA

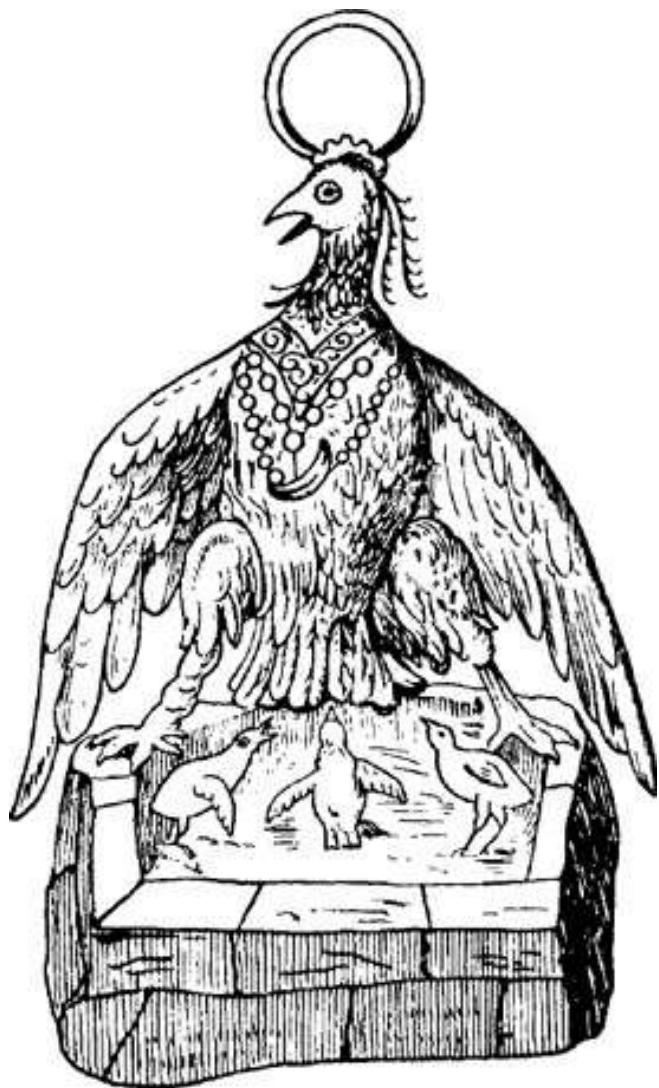
Azima, the same as Mendes or Beelphegor. The scapegoat. Physical love.



Anamelech, the same as Pegasus. The word of beauty. The king of analogies.



Nergal. The cock of the Sabbath. Abraxas. The serpent of Mars. The philosopher's dragon.



Succoth Benoth. Nature. The black hen of the magicians.



Nisroch. The phallus.



Adramelech. The Peacock. The Proud World.

The following table, which grades the preceding idols, shows how divine notions were soon degraded by taking on hieroglyphic and idolatrous forms from impure cults. We can now begin to understand the visions or allegorical descriptions of Ezekiel relative to the temple of the true God.

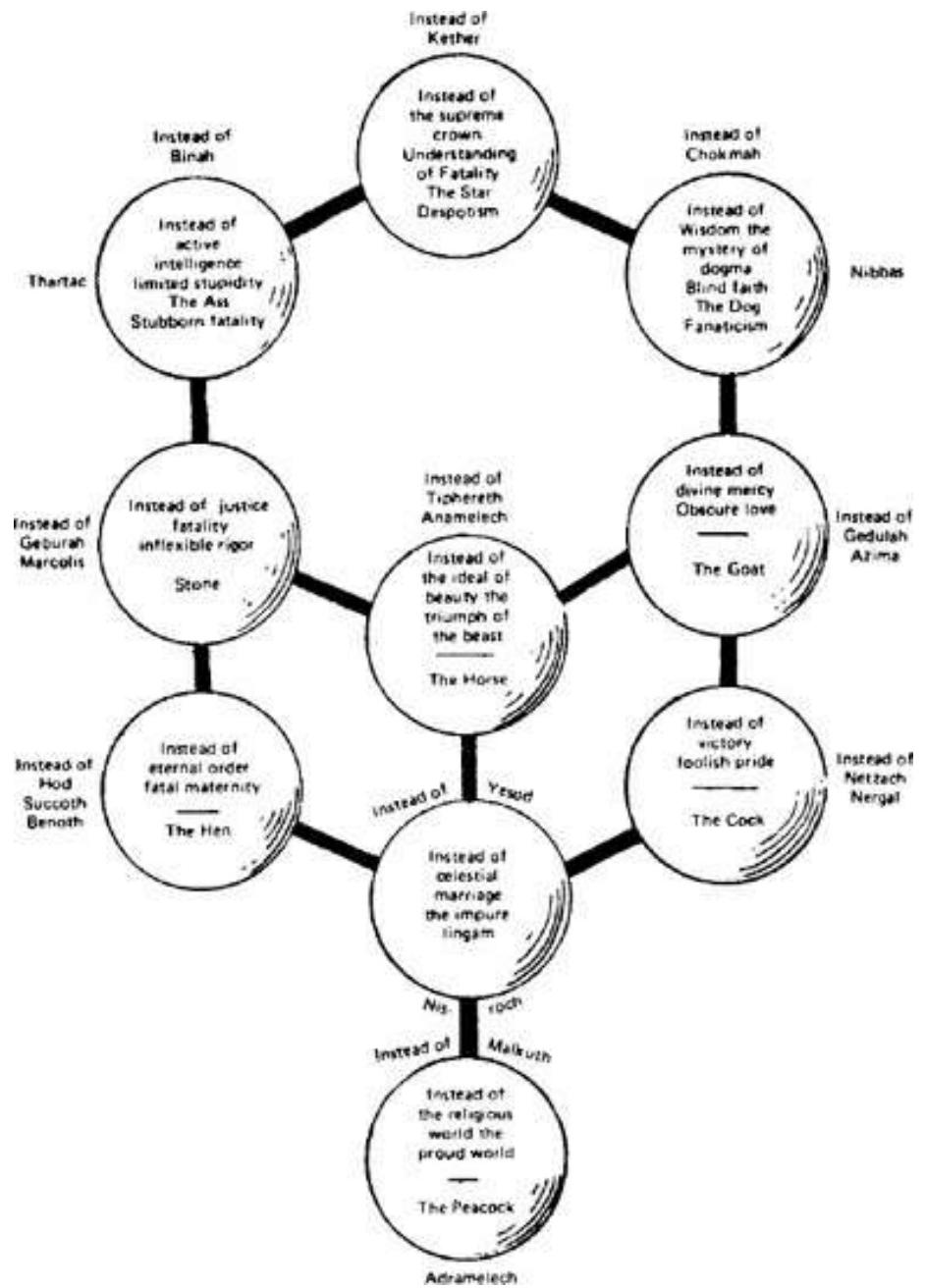


Table of the group of idols.

In ch. VIII

*I felt something like a hand,*

Not a hand, but something like a hand, that is, a force, an action.

*Which took me by the top of the head.*

That is, by the highest inspirations.

*And the spirit raised me up between earth and heaven.*

That is, in the prophetic domain of universal analogies.

*And in the sight of God,*

That is, by sublime inspiration.

*I was led to Jerusalem.*

In the spirit and manner of the ecstasies.

*Near the inner gate which looks northward.*

The northern gate corresponds to the letter *Yode*

*There an idol had been placed, capable of stirring up jealousy.*

Any image substituted for the divine Yod is an infidelity and a religious adulteration.

*And the voice said to me, 'Pierce the wall of the temple.'*

That is, look through it as during visionary sleep.

*And I did as I was bid and inside, on the walls, I saw images of reptiles and animals.*

The bronze serpent and the four animals transformed from hieroglyphs into idols.

*And all the idols of the house of Israel painted in circles on all the walls.*

The impure gods of Samaria drawn in pentacles and forming false qabalistic figures.

Then the prophet sees the priests and ancients of Israel offering incense to these idols; he even sees women in the temple, bewailing the death of Adonis. Filled with indignation and zeal, he again depicts the splendour of the great qabalistic images which appeared to him on the banks of the Chobar.

The tenth chapter repeats the mysteries of the first. He again presents to his readers this sphinx who is one anomalous in four forms, that riddle of Oedipus which is repeated so many times and in so many different ways in

the hieratic hieroglyphs of the ancient world.

We will continue by giving several of these images.

### A TALISMAN OF THE ANCIENT GNOSTICS



The watchful mind:

The double serpent - water

Subdued matter or docile will: The horse - earth

Force and action: the lion - fire

Changing, transient from: The cock - air

### HERMETIC SYMBOL

Central fire, both terrestrial and aerial, stirred to action by water.

### AN ANCIENT GREEK MEDAL



The eagle - air: Inspiration

Man - earth: Thought

Woman - water: Love

The lion - fire: Life and its Passions

#### HERMETIC SYMBOL

The mystery of central fire Produced by a combination of earth, air and water.

#### A BASILIDIAN AMULET



The cock - intelligence

The horse - imagination or will

Man - reason

The sheep - the fatal instincts

The initials signify:

L lux

T terra

F forma

C caro

## **ANOTHER AMULET**

(still older, attributed to the disciples of Socrates)



Here form is exemplified by the ram, sign of universal generation and of spring.

The cock: light - intelligence - fire

The horse: earth - imagination - will

The ram: air - spring - form

Man: flesh - blood - water

Symbolic images were familiar to initiates, but some are pure and others, impure. In other words, some represent the reign of spirit over matter, giving a dominant place to the human face among the animal forms. The others, however, are expressive of the empire of fatality and the human visage is subordinate to the hieroglyphs of the instincts.

Thus Ezekiel reproached the false prophets and unworthy priests of having perverted and corrupted truth.

The holy city, depository of the traditions of occultism, is compared by him to a prostitute corrupted by her sister's example. Jerusalem wished to imitate Samaria.

Profane symbolism filled the sanctuary of the true God with idols and monstrous figures. Consequently it is compared to a sterile vine which is to be torn out and thrown into the fire.

The disorders of Jerusalem and Samaria, under the imagery of two women, are told of by the prophet with shocking energy. The obscene idolatry of the phallus is depicted in all its nudity. Oolla and Ooliba prostitute themselves wherever and whenever they can, seeking out monstrous members and bestial approaches.

Chapters XVI and XVII of the prophecy are full of these reproaches and threats, confirmed again in chapter XXIII. The names Oolla and Ooliba given to the two wicked cities mean tent or tabernacle. One without pronoun, the other with the possessive, especially indicative of the against the five wicked kings who have corrupted and subjugated Israel. These are the voices:

- |                   |              |
|-------------------|--------------|
| Of Babylon:       | Pride.       |
| Of Tyre:          | Cupidity.    |
| Of Ammon:         | Idolatry.    |
| Of Egypt:         | Servitude.   |
| Of Idumea (Seir): | Degradation. |

## **THE BIRTH OF DEATH**



### **AN IMAGE OFTEN REPRODUCED IN SACRED HIEROGLYPHS**

These curses together with those pronounced against Jerusalem and Samaria form seven distinct parts in the prophecy, and we shall see their correspondence with the apocalypse of St John when we examine the seven seals, the seven trumpets, the seven cups and the seven heads of the beast.

After having given forth this word which seems to lay waste the earth, Ezekiel sees the world as an immense circular plain covered with white bones. Here he is to reveal the great mystery of death. The four elementary powers breathe on this dust and cause new men to be born from it. Thus nothing perishes but forms that have seen their use and Humanity will ceaselessly renew itself clothed in new forms taken from the debris of death.

### **THE PENTACLE OF THE RESURRECTION**

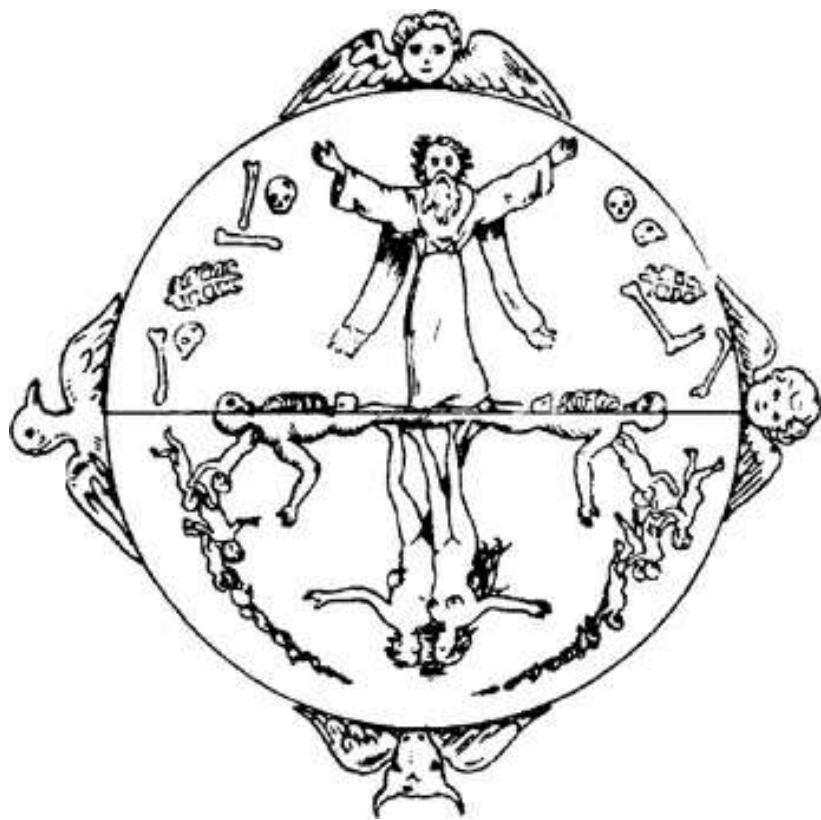


Tableau of life and death Death reproducing life



## **MASONIC SYMBOL**

Death engendering life

As life comes from death, thus, following the prophecy, a new temple will be born from the ruins of the old, profaned and destined for destruction by the crimes of wicked priests.

We have said that Solomon's temple represented the qabalistic or traditional theology of the Hebrews.

### **THE TEMPLE OF SOLOMON**



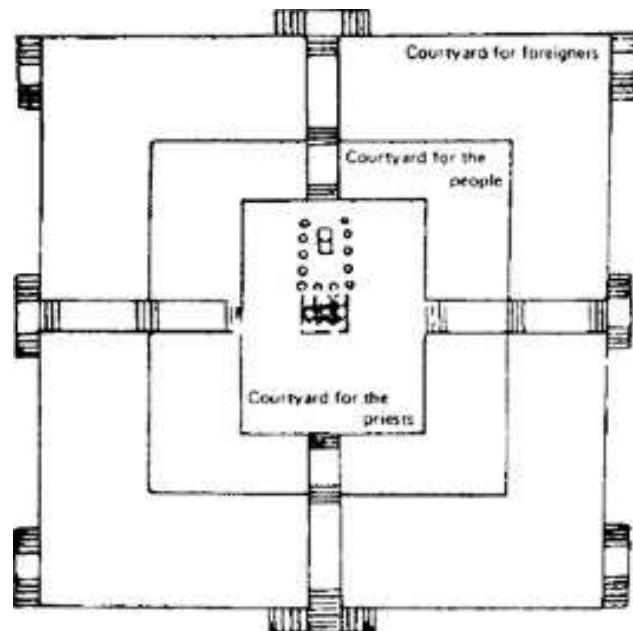
Such as it is found on the  
ancient shekels of Israel.



### THE EDIFICE OF THE TEMPLE

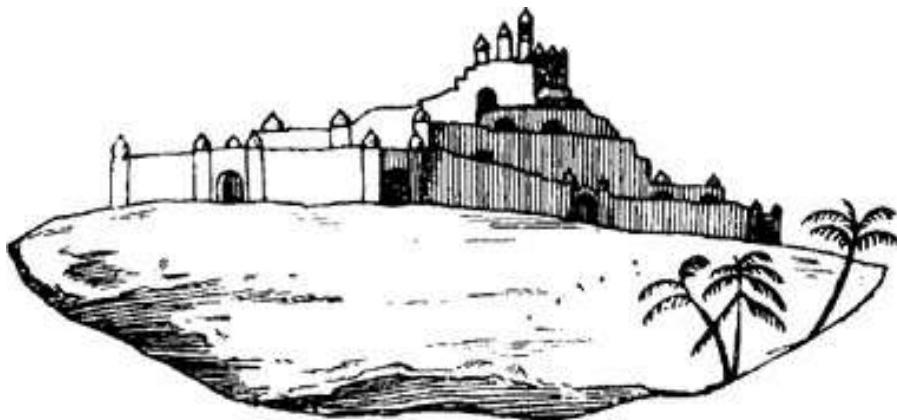
Following the Bible and the Talmud

### GENERAL PLAN OF THE TEMPLE AND ITS ENCLOSURES



The closed door which is to open only to the messiah. Plan of the temple, following Flavius Josephus and the Talmud.

## GENERAL VIEW OF THE TEMPLE



The temple with its galleries and its enclosures, following all the ancient monuments.

Even the measurements were symbolical and referred to sacred numbers. Thus everywhere we find the mysterious ternary; the overall shape of the building was square or pyramidal. There were three square, superimposed sections, seven gates as in ancient Thebes and an eighth which was sacred. This last was to open only for the Messiah.

*Before the principal gate stood two columns covered with bronze, representing the two mysterious trees of earthly paradise. One was named yakin, the other Boas; in other words, weakness sustained by faith and possessive force.*

Each column was twenty-two cubits high.

The twenty-two numbers and the twenty-two letters. The columns represented affirmation and negation, spirit and matter, cause and effect, idea and form, man and woman, the contrary yet mutually analogous Eloim.

*They were larger at the bottom and tapered as they rose.*

Like the pyramids and the sacred triangle.

*The circumference at the bottom was twelve cubits.*

Twelve is the measure of the annual cycle, it is the number of creation and realization. It is four multiplied by three, the triangle by the square.



the pomegranate and capital

*The shaft was eighteen cubits high.*

The number of dogma and mystery. Ten, the number of the sephiroth, that is, of all knowledge; eight, that of the distributive part.

*The capital, of lily shape, was one cubit high.*

The white lily represents light which is like the flower of dogma and the realization of symbols.

*They were topped by a pomegranate made of a network offour hundred small pomegranates.*

Sign of the chain and harmony of being which resolves into unity like the seeds of the pomegranate in a single fruit, like the four hundred pomegranates in one.

*A garland of pomegranates rose from the base to the capital, turning nine times.*

The universal forms rise and descend in spirals around the unity represented by each column.

The number nine represents the ternary conceived and reproduced in the

three worlds. Like a garland, everything in the universe is linked.

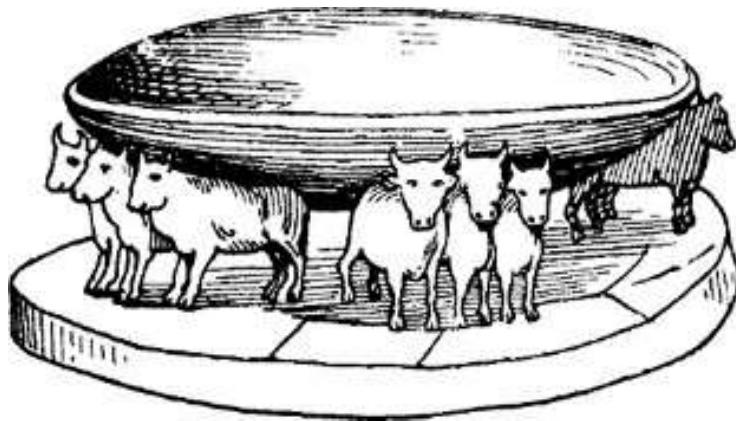
*Under the capital there were three rows of pomegranates.*

Another image of the divine ternary. Before resolving into unity, the numbers are grouped in three rows. These are the terms of the supreme equation, hierarchic harmony revealed in forms, ideas and the highest aspirations of the soul. After this triple series of universal synthesis, the sacred lily blooms, luminous unity, the splendour of universal poetry. Above this flower is the pomegranate of pomegranates, the synthesis of syntheses, the divine fruit of knowledge.

In the courtyard of the temple there also stood an immense round basin representing the sea, which covers half the globe. This basin, called the sea of brass, was held up by twelve bronze bulls, standing there by three and forming a cross pointing towards the four cardinal points. The bulls symbolized the earth during the twelve months of the year and the eternal workings of time which proceeds in a circle and roundly fashions the floating expansees of the waters.

The sea of brass was the font of all waters necessary to the priests and for the sacrifices.

### THE SEA OF BRASS



Colossal basin serving as font for the temple.

There were also ten smaller basins used for purifications. On these basins, or rather underneath them, were reproduced the figures of the four mysterious animals. The basins were ranged five by five in front of the gate of the temple and represented the ten sephirotic areas of knowledge which

serve as a preliminary to all studies of the high Qabalah.

All these figures symbolizing the great mysteries of science had been executed and fixed in their places under the direction of Hiram.

Modern Freemasons still mourn the death of that architect, giving us to understand that the sublime theology of Solomon has fallen into oblivion and that the spirit of anarchy among the subordinate workers killed the genius that was Hiram's.

The hieroglyphic sign of the cross, a symbol of the name which contains all names, image of the four cardinal points of the squaring of the circle (or circular movement of the square), embodies and represents all the philosophy and all the theology of the Qabalah. And so Ezekiel sees an angel who traces this sign on the foreheads of the elector in the understanding of priests and of doctrines. And all those who do not bear the mark of Thau must die, as must perish all doctrines which are not established on the bases of eternal truth.

#### **THAU IN MODERN HEBREW**



Gathering of the 4 letters of the Schéma.

#### **THE HIERATIC THAU**



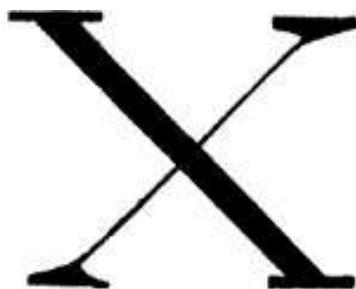
As it is found on the ancient shekels of Israel.

**THE ESOTHERIC THAU**



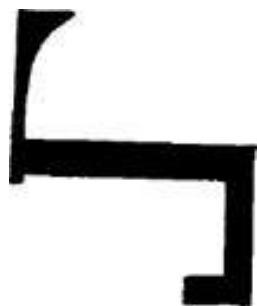
As it is found on the ancient shekels of Israel.

**THE SACRED THAU AND THE VULGAR THAU**



According to Rabbi Azarias.

**THE VULGAR THAU IN PRIMITIVE HEBREW**



following the manuscripts of the Vatican Library.



Egyptian



Coptic



Greek



Etruscan



Hieroglyphic



Indian



Magic



Christian



Primitive

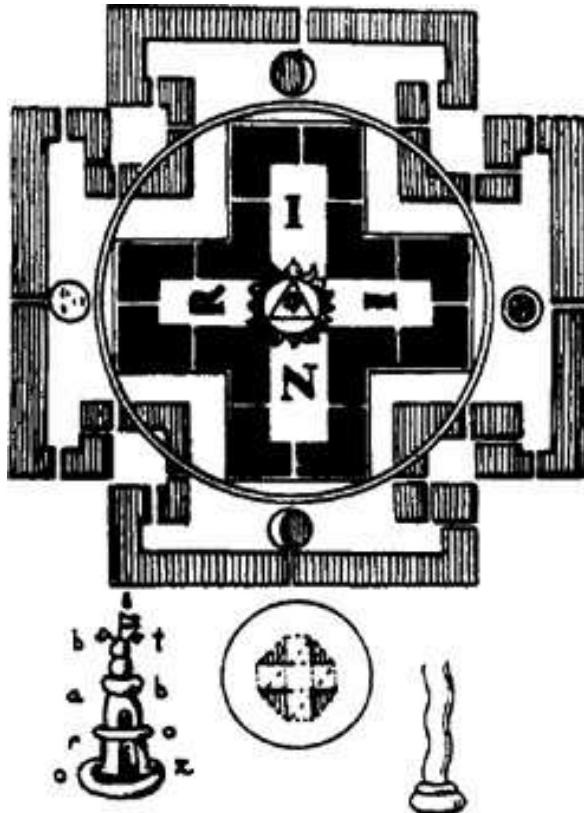
The variations of Thau.

The prophet traces his plan for the temple of the future, using the figure of the sacred Thau as a guideline.

The five last chapters of his book are devoted to its description. The temple is the image of the universe; it corresponds to the pentacle of animals and wheels.

The prophet says that the glory of the Lord such as he had seen on the banks of the river chobar appeared again to him, serving as a model in the tracing of the plan for the now temple.

### THE PHILOSOPHIC CROSS



or

### THE PLAN OF THE TEMPLE FOLLOWING EZEKIEL

Ezekiel wishes the temple to be the prototype of a universe governed by a theocracy reigning on holy ground.

He wants Judea to be divided like the temple and the world to be made in the image of Judea.

That is, he announces the coming of a hierarchy of intelligence and truth which will unite all the kingdoms of the earth in one.

The temple is made in the image of the divine tetragram and has only one enclosure which forms several, always in combinations of four.

The exterior from of the enclosure is a square with recessed corners; its

interior form is circular.

There are four gates and four façades. Each façade contains three large rooms, making twelve in all, according to the number of months in the year and the number of tribes of Israel. The temple is surrounded by a moat fed by four fountains, one located under each gate, a reminder of the four rivers that watered the earthly paradise.

Chapter XL 18-25.

*And the pavement before the gates was as wide as the gates were high.*

*And the angel measured the width of the gate and it was one hundred cubits from side to side ...*

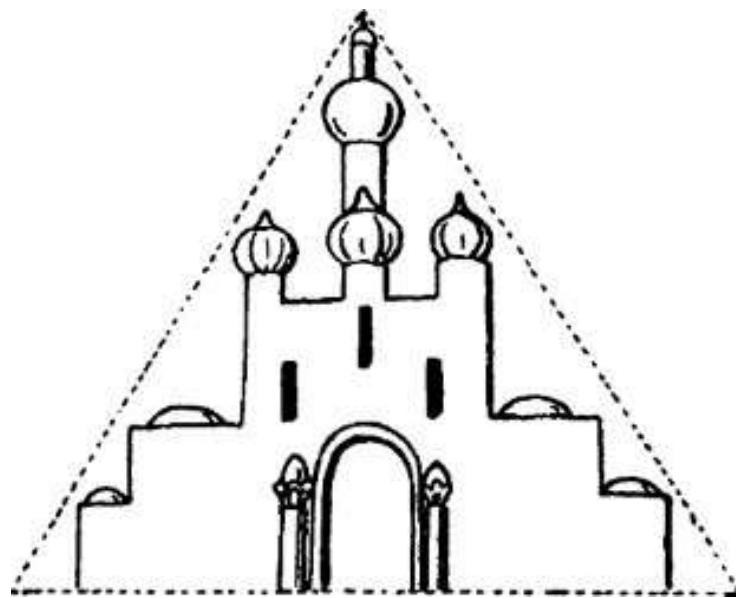
*And its rooms, three to one side and three on the other, each gate in accordance with the measurement of the corresponding gate.*

*And the windows like all the other windows were fifty cubits long and twenty-five cubits wide.*

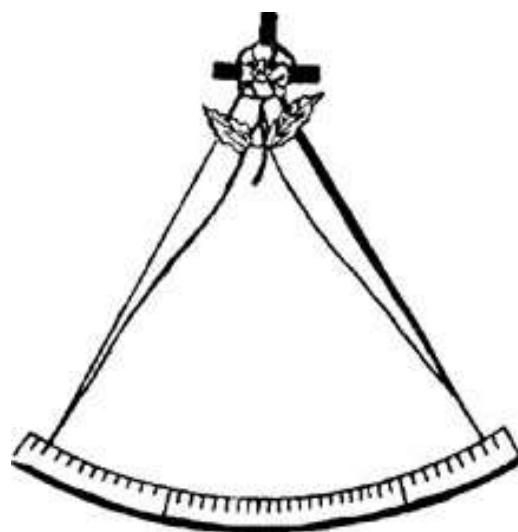
The measurements continuously correspond, falling into lots of twenty-five, fifty and one hundred cubits.

Among these qabalistic measurements can be found certain things which are not feasible in architecture, but it is of course a question of a symbol and not of an edifice. Or rather, there is an edifice, at once religious, scientific and social: that of the great rational unity of truth, of reality, of reason and of justice, consistent with the eternal being and governed over by the great Architect of the universe. The magnificent plan, forever repudiated by human passions, has been preserved in the secret associations of initiates to the high Qabalah and can be found, at the present time, among the symbols of freemasonry which received this emblem from the Johannites and the Templars. It is called the philosophic cross and we have given an exact reproduction of it.

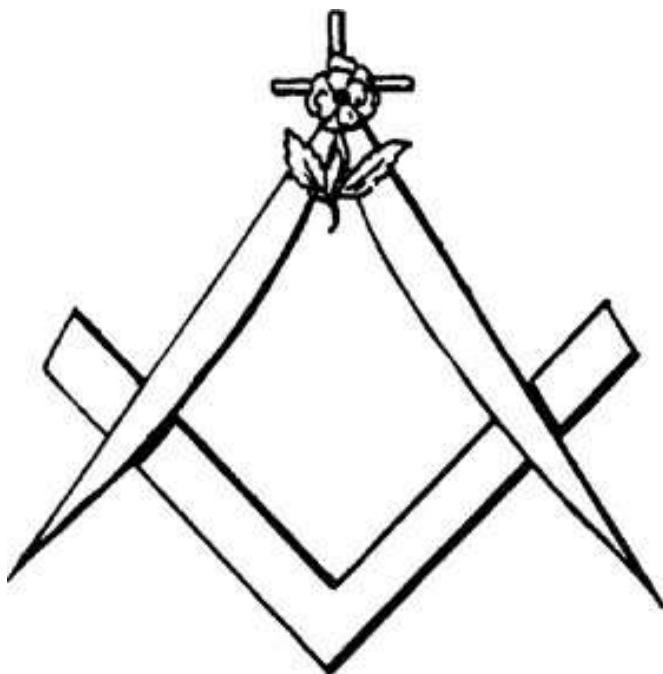
We have seen how the first triangle, that of Solomon, was represented as a triangle with its point upward.



Symbol corresponding to that of the masonic compass, an image of Providence whose laws are as exact as numbers and as Precise as geometry.

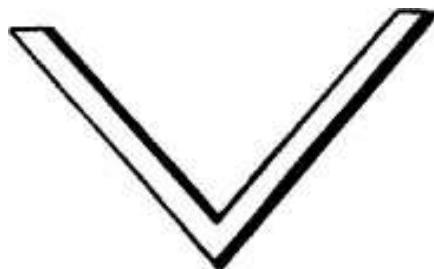


New form of the masonic jewel, analogous to the celebrated pentacle known as the Seal of Solomon.



### The master's jewel in high masonry.

**Ezekiel gives his new Temple the shape of a reversed triangle, a symbol analogous to the masonic cross-staff or square, an image of true knowledge, corresponding at all points with divine exactitude.**



In such a way the hieroglyphic form of the old temple is joined to that of the new . . .



The entrance to Ezekiel's temple according to masonic documents.

The prophecy of Ezekiel is the work of a reformer, what one today might call a poem of restoration.

First the author reveals the mysteries of the creation; he describes the balanced forces of nature and then develops the qabalistic theory of the divine ideal, conceived in the image of the mysteries of nature.

The physics, metaphysics and religion of the prophet are based one on another and form a magnificent unity of light. The starry animal forms, the wheels that turn one in another, the spheres of splendour balanced by the spheres of fire; all of this is at the same time stationary and mobile, dozzily profound.

The Prophet then curses seven times the iniquities of the earth and

describes the materialism into which official religion has fallen. He protests against all idolatries; he describes with terrifying intensity then he consoles those whom he has just cried out against.

In the depths of the shadows of death, he makes dawn a new spark of life. He sees the entire world as a vast grave which will become the cradle of a new people.

The word is heard: the breath of life comes down from the four corners of heaven and a human harvest stands ready, trembling with joy and opening its eyes to eternal clarity.

Now the destroyers make haste, for the earth must be cleared. The old sanctuary is full of idols, a frightening spectacle. Here are the levellers of Assyria: the temple falls, but already the genius of the future has unfolded the plan of a new temple in the heavens. Glory to God in the Highest and on earth peace to men of good will.

It is through the prophecy of Ezekiel that the high theology of the Hebrews can be attached to Christianity. It served as a model and basis for the apocalypse of St John who, behind the emblems of the Qabalah, hides the most profound secrets of Christian theology.

St John will not tell us, like Ezekiel, of the mysteries of creation. What he presents us with at the outset is the perfect man, the man of light, the word made flesh, the creator of the moral world.

It is the word of truth which gives him an understanding of the qabalistic heaven of Ezekiel. Step by step he will follow the prophet of Chobar. Having shown the seven lights of holy numbers which are the seven Christian virtues, he will attack the seven numbers which are the capital sins, symbolized by the seven seals of the book and by the seven heads of the beast.

He will make heard the seven trumpets which proclaim the triumph of truth. He will see poured out the seven health-giving cups which are to cure the ills of the old world. Then there appear the sun and moon of the new heaven and the new earth, man and society, Jesus Christ and his church, the solar angel and the woman who holds the moon beneath her feet. Against this woman is unloosed the beast with seven heads, sin with its ferocious

instincts; and the beast seems victorious for a time.

St John sees iniquitous society under the form of a prostitute seated on the beast and adorned with several diadems.

But soon the word of truth triumphs, a voice is heard which cries:

*Babylon the great is fallen! The corrupter of nations!*

St John depicts the terrible tableau of the final social cataclysm, then he shows us the new Jerusalem which comes down from heaven onto earth, so that God's will may be done in both domains.

The description of this new Jerusalem is analogous to that of Ezekiel's temple. It is the embodiment of absolute and universal truth. It is the key to all sciences and religion, the hieroglyphic synthesis of all the conquests of the human species.

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<sup>1</sup> This brief commentary is thus developed by J. Charrot:  $3 \times 10 = 30$  decans, and  $30 \times 12 = 360$  and 3 times  $24 = 72$  which is the ternary divided by four, giving 18. 30 decans in the cycle of 12, 12 times 30, give 360 divisions of the church year in the cycle of twelve months pertaining to the 4 seasons of a civilization. By adding 0 we arrived at 3600, six times the week of Moses; it is to be understood then that 1800 is only half a double civilization.

## Part II





# THE APOCALYPSE OR THE REVELATION OF SAINT JOHN

## Apostle's Preface

*This is the revelation of Jesus Christ.*

*That God has given so that it shall be revealed to those who serve him.*

*The time in which it shall come to pass is not far off. It has all been shown in signs and symbols.*

*Messages of the angel to John, servant of God.*

*Who is witness of the word (or martyr of the word), witness of the martyrdom of Jesus Christ, and who tells of what he has seen and of what he has understood.*

*Happy is he who reads and understands the words of this prophecy, keeping in his heart the things he learns of.*

*For time is passing and the day of reckoning approaches.*

## FIRST FIGURE

The seven churches or the seven ages.

### CHAPTER 1

*John to the seven Churches, who are in Asia, let grace and peace be upon you in the name of the who is, who was and who is to come.*

The name John signifies pious, full of grace, merciful.

It is an appropriate name for the apostle of love.

The seven Churches of Asia represent the seven successive states of the universal Church.<sup>1</sup>

*And by the seven spirits that are before his throne.*

The seven spirits are the intelligences of the septenary.

Divine essence is outside all number and all form; it is the One who is, who was and who shall be.

But we can represent this essence as the unity which gives direction to forces, the principle of equilibrium, which is symbolized by the triangle.

Equilibrium in itself is equal to itself.

Height equals depth. Width to the right is equal to that on the left.

These proportions are symbolized by the cross and the square whose number is four.

Four and three are seven.

Four multiplied by three is twelve.

*And through Jesus Christ, the faithful witness.*

*The first born from among the dead and the prince of the kings of the earth.*

For he was the first to enter eternal rebirth through an absolute sacrifice<sup>2</sup>.

*Who loved us and washed us in his blood and made us kings and priests of God, his father.*

The perfect man, the initiate to true knowledge is a priest and king on the earth.

*To whom be all glory and power in centuries of centuries.*

Divine power will be eternally balanced by justice and mercy, by force and love which are joined in a single word: Charity.

*Lo, he appears with clouds.*

Here is the doctrine, still veiled with the shadows of symbolism.

*And every eye shall see him, even those that crucified him.*

But later even the Jews themselves will understand.

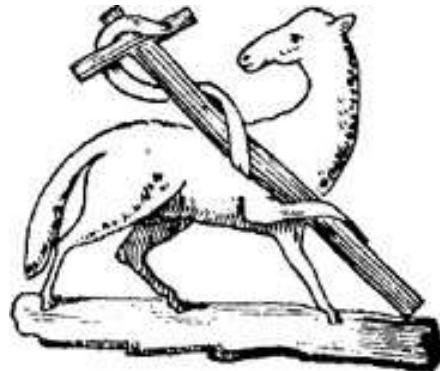
*And he will be mourned by all the races of the earth.*

*I am Alpha and Omega, says the Lord God who was, who is and who shall*

*be יהָה הַכְּבָדָה the all-powerful.*

First Seal.

THE SEAL OF SAINT JOHN



*I, John your brother and your companion in suffering and the kingdom, was martyred on the isle of Patmos, for the Word and for having borne witness for Jesus Christ.*

*And my mind, one Sunday, was exalted and I heard behind me a great voice like a trumpet saying:*

*Write what you see in a book and send it to the seven Churches which are in Asia.*

to Ephesus:	The church of the first age.
to Smyrna:	The church of the second age.
to Pergamos:	The church of the third age.
to Thiatyra:	The church of the fourth age.
to Sardes:	The church of the fifth age.
to Philadelphia:	The church of the sixth age.
to Laodicea:	The church of the seventh age.

The seven ages correspond to the seven angels, to the seven candlesticks, to the seven stars, to the seven seals, to the seven cups, to the seven trumpets and to the seven heads of the beast.

Each age includes three and a half centuries, one time, two times, and the half of a time.

The manifestation of the evangel is thus to last twenty-four and a half centuries. The number of the twenty-four elders and a fraction.

Two and a half days, counting a thousand years for a day.

The third day will be the day of resurrection.

*And so I turned to see the voice that was speaking to me.*

The word of symbolism has a mysterious, indirect significance, one must turn around to see it.

*And I saw seven golden candlesticks.*

Gold is the most perfect metal; in symbolism it corresponds to light and truth.

Seven is the sacred number explained above.

*And in the midst of the candlesticks the semblance of the Son of man.*

Man is the epitome of creation and his image is here taken as the epitome of light.

*Clothed in a long robe, girded with a golden belt below the breast.*

The robe which covers him is symbolism whose exactitude is figured by the golden belt.

*And his head and hair were white like white wool and like the snow.*

White is the colour of light; the strands of hair are like rays of thought.

*And his eyes were like flames.*

The eyes are the governors of life and warmth.

*The feet were like bronze purified in the fiery furnace.*

Progress which purifies doctrine on earth.

*And the voice was like the noise of great waters.*

The word of truth forms the opinion of the multitudes. Great currents of opinion reform beliefs.

*In his right hand he had seven stars.*

The seven planets of the qabalistic heaven.

*And there came out of his mouth a double-edged sword.*

The symbolic word always having two meanings.

*And his face was like the sun when it shines in all its glory.*

The face is the sum of the person and here represents the synthesis of truth.

## THE SECOND SEAL



Second figure

THE SKY AND THE BOOK

The seven seals.

## CHAPTER IV

*A throne was erected in the sky, there was someone seated on the throne.*

*And he who was seated had the look of a stone of Jasper and Sard.*

The human figure disappeared from the sky as soon as the incarnate word came to earth. Thus what the Jews take to be idolatry is only a transformation of symbols.

*A rainbow surrounded the throne like a girdle of emeralds.*

Green is the dominant colour of the Christian rainbow because it is the alliance of two laws, the combination of two colours.

The third seal.

### THE OPEN SKY



The four animals, the jasper stone, the twenty-four elders, etc.

*Around the throne were twenty-four seats and on the seats, twenty-four*

*elders.*

The twelve patriarchs and twelve apostles, the twenty-four points which compose the qabalistic name of Jehovah.

Schema hamphorash or analysis of the divine name.

*And in the middle of the throne and around the throne four starry animals.*

All forces are double. They gather in the centre of the world and radiate outward towards the four cardinal points.

The starry animals which symbolize these forces are the constellations of the water-pourer and the eagle, the lion and the bull, which separate the zodiac into four sections.

*Then I saw in the right hand of he who was seated a book closed with seven seals.*

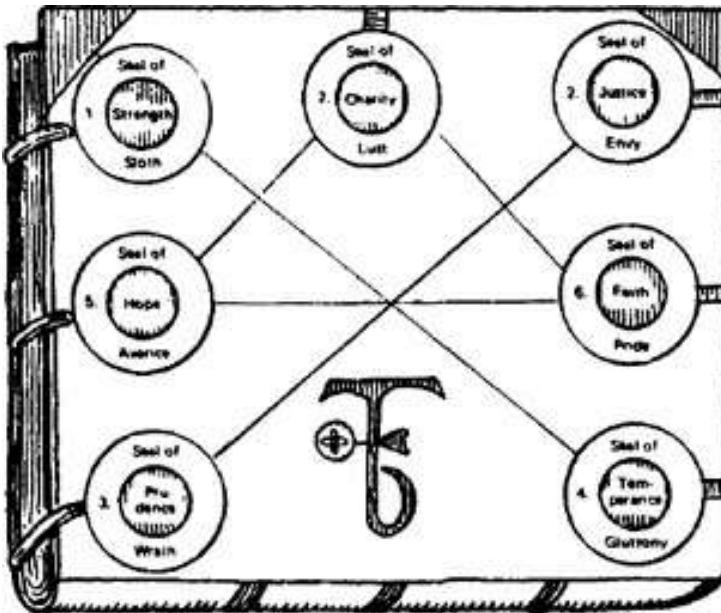
*The book was written both within and without.*

Holy scripture has a double sense, an esoteric meaning and an exoteric meaning. An interior significance and an exterior significance.

*And no one could open the book nor even see it.*

The secrets of the divine Qabalah were lost and the mysterious meaning of the scriptures was hidden from the priesthood as well as from the people.

## **THE BOOK OF TRUTH**



with the seven seals

*And he came and he took the lion.*

Christ, realizing the law, becomes master of the law.

He destroys the ignorant vices which close the book and successively opens the seven seals.

*And at the opening of the first seal the first animal said to me: come and see:*

*And there came out a white horse and he who was mounted on it had a bow and a golden crown.*

He stirs humanity from its torpor by disclosing moral force and he appears as a king and conqueror.

*At the opening of the second seal the second animal said to me: come and see:*

*And there came out a russet horse whose rider was armed with a great sword.*

Justice appears in the world, envy does him battle, the great revolutions ferment, these are the invasions of Attila.

*Then one of the elders said to me, 'Do not weep!'*

He who was near the symbolic lion.

*Here is the lion of Judah.*

That is, here is the force of the royal family of Israel.

And I saw in the middle of the sky a lamb:

Divine force, under the reign of the evangile, is made manifest through clemency and candour.

*He was as if sacrificed.*

The saviour is sacrificed for all and abolishes bloody sacrifices by the blood of his own sacrifice.

*He had seven horns and seven eyes which are the seven spirits.*

Seven horns, that is the force of all the virtues; seven eyes, that is the splendour of the seven lights.

*At the opening of the third seal the third animal said to me: come and see:*

*And there came out a black horse and he who was mounted upon it had a balance.*

*At the opening of the fourth seal the fourth animal said to me: come and see:*

*And there came out a pale horse.*

*And he who was mounted upon it was called death and hell followed in his wake.*

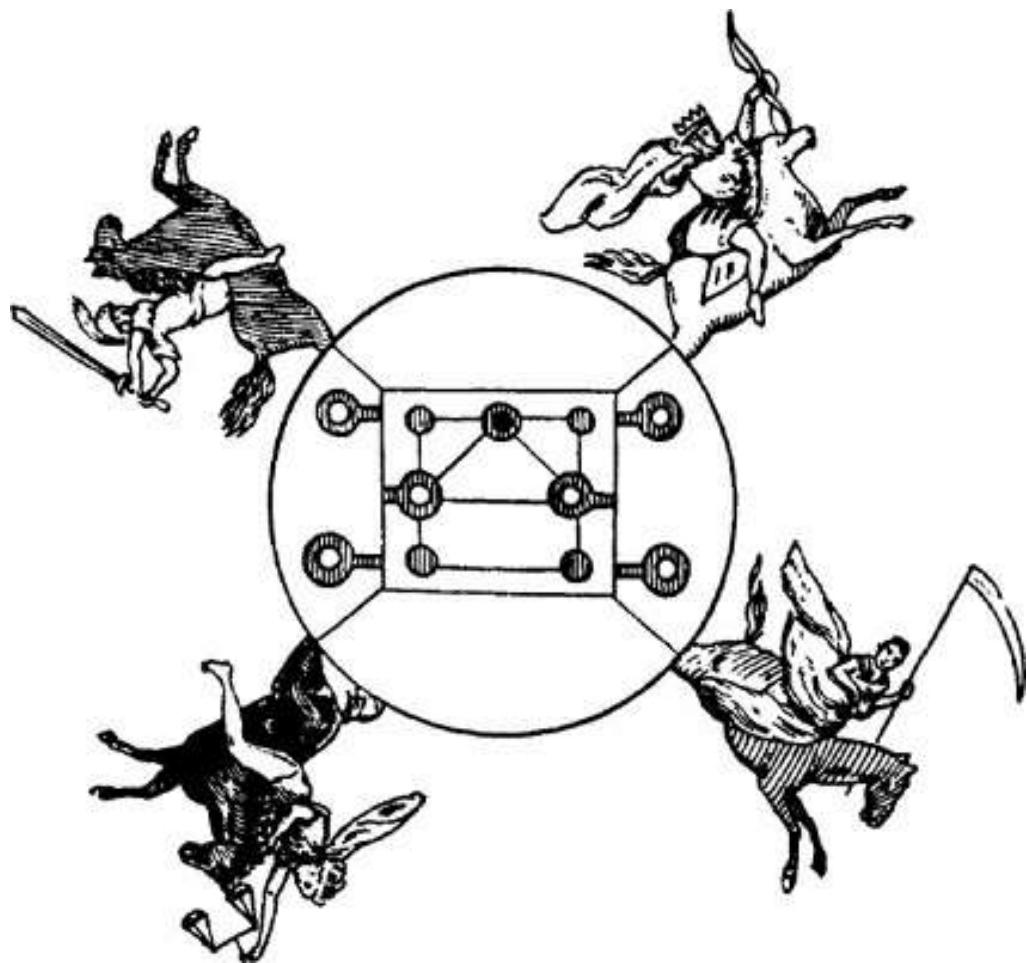
The orgies of the old world called forth famine.

Temperance is the remedy for this plague. Wine and oil are thought highly of; that is, there remains a remedy for wounds in the religion which consoles.

Then the Christian heroes triumph by the sweetness of anger and death.

Death and hell are the last terrors of man, the final enemies which are vanquished by the power of the Saviour.

## THE FOURTH SEAL



*And when the lamb had opened the fifth seal, I saw beneath the altar the souls of those who had been killed for the word and for bearing witness.*

Here the solidarity of souls is revealed. The just cannot take their rest until justice is accomplished.

The saints will not be consoled and happy until their brothers of earth are happy.

*And they cried with a great voice, saying:*

*'How long, holy and true Lord, will you withhold justice for our blood split by the inhabitants of the earth?'*

### **THE SUFFERING OF HEAVEN**



## THE SOULS OF THE MARTYRS

*And each was given a white robe.*

The just suffer with us; but they have the proof of their innocence and they are assured of triumph and justice.

*And they were told to wait still awhile until the accomplishment of the martyrdom of their brothers who are to be slaughtered like them.*

After the struggle of free conscience against persecution will come that of human dignity against despotism, of order again anarchy. As long as Christianity is not fully accomplished on earth, the martyrs must wait and cannot enjoy the peace and felicity of heaven.

*And when he had opened the sixth seal,*

*Lo:*

*There was a great earthquake and the sun became black as ash.*

The seal of pride is broken, faith is renewed, the sky changes, the ancient lights are darkened.

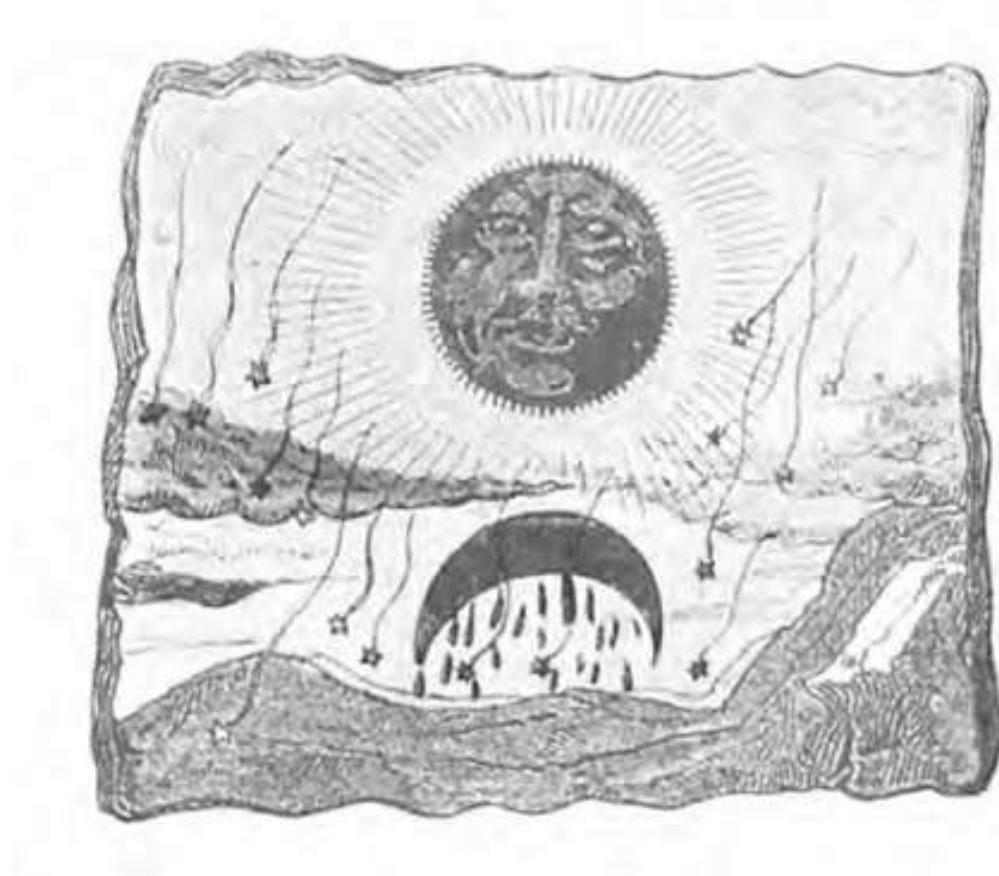
*And the moon the colour of blood.*

The blood of the martyrs is a dishonour for the ancient symbolism. The religion of the ancient world is sullied by the cruelty of the persecutors.

*And the stars fell from the sky to the earth.*

*As a fig tree., when it is shaken, lets fall its figs.*

#### THE SIXTH SEAL



#### THE BLACK SUN, THE BLOODY MOON AND THE FALLING STARS

The gods depart; the images with which the ancients peopled the sky fall away.

The tree of beliefs is shaken and rotten fruit falls to the ground.

*And the sky withdrew as a scroll which is rolled away.*

The book of nature closes for a time, vague terrors are widespread; it is believed that the end of the world is at hand.

*And the kings hid themselves, saying the mountains: fall on us and save us from the fury of he who sits on the throne and of the lamb.*

Next Saint John sees, at the four cardinal points of the sky, four angels binding the four winds. That is, the symbol of the quaternary which masters the currents of life. Then in the east appears an angel bearing the divine seal, the Tau of Ezekiel, the cross of the temple and of the labarum; with it he marks the foreheads of all the elect, symbolized by the twelve tribes of Israel. Twelve thousand from each tribe are marked with this sign, which is like the baptism of initiation and the anointing with truth. These are the apostles of the world. After them comes a numberless multitude of all nations. The sky opens to all humanity, purified by great tribulation. Misery is vanquished, charity is triumphant. Universal charity has broken the chains and overthrown the ramparts. All are dressed in white, the colour of unity, light and purity. The salvation of the world is accomplished.

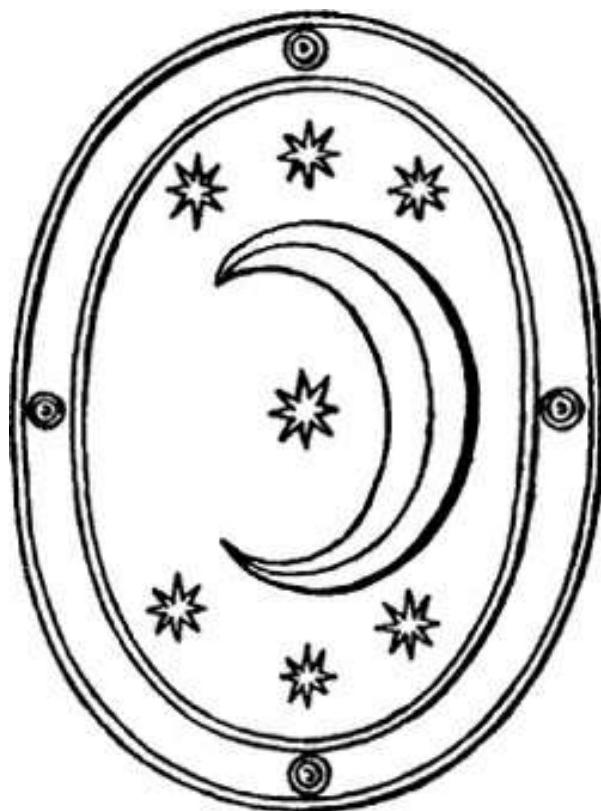
And when the seventh seal was opened there was a silence in heaven.

#### COMPLETION



God rests after having created humanity a second time.

#### THE MOON ANONG THE SEVEN PLANETS



after the coin of Empress Faustina

**THE FIRST TRUMPET**



© Sunday

## THE ANGEL MICHAEL

### CHAPTER VIII

*And I saw the seven angels which wait before the throne of God.*

That is, the seven intelligent powers which represent the holy numbers three and four, making up the divine septenary.

*To which seven trumpets were given.*

That is, each power must have its striking manifestation.

*And the first angel, Michael angel of truth, sounded his trumpet, made manifest the evangelical word, and a hail of mixed fire and blood fell on the earth.*

Storms are stirred up; cold and heat unite to combat harmony and are vanquished by their efforts.

*And a third of the world was burned.*

When one form is destroyed, two still subsist.

*And a third of all the trees.*

Those who cannot resist cold and heat.

*And all the green grass.*

All that perishes entirely is only grass, which is forever renewed.

## THE SECOND TRUMPET



G. Monday

## THE ANGEL GABRIEL

*And the second angle, Gabriel prince of mysteries, sounded his trumpet, announcing the new dogma, and something like a great burning mountain was thrown into the sea.*

Dogma is for the nations at once a stumbling block and a beacon.

*And a third part of the sea became blood.*

Fanaticism is aroused, blood flows. Blood of the marthys and blood of the great sacrifices.

*And a third part of the creatures living in the sea suffered death.*

The sea represents the stormy, vacillating opinions of peoples. The fish of the sea are the ideas and institutions which are formed out of and live from opininon. These ideas and institutions die.

*And a third part of the vessels of the sea perished.*

The vessels are civilizations and peoples. When two are in conflict, one of the two must perish, but balance is re-established by the universal law of the ternary, and there always remain two to provide equilibrium.

### **THE THIRD TRUMPET**



For following is in

## THE ANGEL RAPHAEL

*The third angel*

Raphael, prince of knowledge, he who is given the attributes of Hermes by the qabalistic book, Tobias.

*Sounded his trumpet and a burning star, like a lighted torch, fell from the sky on to a third part of the fountains and rivers.*

The flaming star falls on the sources of ideas, but mysteries are not made manifest without proofs.

*This star was called bitterness and the waters having become bitter caused several men to die.*

Initiation is necessary and truth must be taught with hierarchical order. That which give life to the strong may also give death to the weak. All cannot

be indiscriminately fed from the same bread nor given to drink from the same wine.

All revelation has its fatal side. It is the salvation of some and the ruin of others.

### THE FOURTH TRUMPET



### THE ANGEL SACHIEL-MELECH

*The fourth angel*

Sachiel-Melech, king of rites and empires.

*Sounded the trumpet.*

Proclaimed the new law.

*And a third part of the sun was struck, and a third part of the moon, and*

*likewise of the stars.*

The lights of the world change.

Vanished powers are eclipsed.

*So that a third part of the stars were darkened and no longer shone during a third of the day and night.*

*The I saw and heard the voice of an eagle, flying in the middle of the sky.*

The symbol of despotism which triumphs through revolution and announces the new misfortunes of the world.

*Saying aloud: ‘Woe, woe to the inhabitants of earth for the last three angels who are to sound their trumpets.’*

The final trials are the most terrible, for they must be efficacious and decisive.

## **THE FIFTH TRUMPET**



### THE ANGEL ANAEL

*Then the fifth angle*

The angel Anael who governs the planet Jupiter and the kingdoms and rulers of the earth.

*Sounded his trumpet.*

Proclaimed the political truth of the evangel, that is the reign of justice and fraternity.

*And I saw a fallen star.*

Human understanding degraded by pride.

*And to him was given the key to the abyss.*

That is, the power of instigating materialism by captious words.

*And out of the abyss there came a thick smoke.*

Then doubt takes root far and wide upon the earth.

*And a plague of locusts.*

That is, voluptuous delights which undermine and which materialism makes the queens of the earth. Men shake their yoke in the name of justice, but it is primarily for their vices that they seek freedom.

*They had golden crowns, human countenances and women's hair.*

Pride, ease, softness.

*They cause a desire for death. At their head is the angel of the abyss, the exterminating angel.*

*Then I saw another strong angel come down from heaven.*

## THE SIXTH TRUMPET



## THE ANGEL CASSIEL

*The sixth angel.*

Cassiel, angel of Saturn, angel of solitude and tears.

*Sounded his trumpet.*

Gives the signal for revolutions.

*And he was ordered to unleash the four angels.*

The four destructive scourges.

*Who stood by awaiting the day, the hour and the month.*

For nothing in nature happens by chance.

*When they would kill a third of mankind.*

That is, the weakest in the hierarchical order of the ternary.

*The number of riders was twenty thousand times ten thousand; I saw the horses in a dream and the riders wore armour of fire, sulphur and hyacinth.*

Fire betokens red, sulphur, yellow or white, hyacinth violet or blue; the three primary colours.

*The horses had the heads of lions.*

Fury and force which fatally transport revolution aries.

*Out of their mouths came smoke and sulphur and fire.*

All the principles mingled: shadows, light and heat.

*Their tails were like serpents with heads that could strike and wound.*

The aftermaths of revolutions are fatal and mortal.

*Then I saw another strong angel come down from heaven.*

After a great revolution comes a great revelation.

*He was clothed in a cloud.*

The shadows of symbolism.

*A rainbow rested on his head.*

The universal analysis of light.

*His face was like the sun.*

Synthesis and unity in the midst of splendour.

*His feet were like columns of fire.*

The forces of nature, bases of revelation.

*He placed one foot on land and the other on the sea.*

To symbolize stable force and mobile force.

*And he cried in a great voice, like a lion roaring.*

## **THE RELIGIOUS GENIUS OF MAN**

### **SEVENTH TRUMPET**



### THE INSPIRING ANGEL

Great figure of eternal light under the attributes of man and the Sun – the synthesis of unity to which the seven voices of analysis answer.

*Seven thunderclaps answered him.*

The world of unity proffered by force of the victorious power of darkness is answered by the seven voices of nature. That is, all truths scattered and separated in analysis, reunited through synthesis.

Here is the great figure of direct light under the attributes of the sun and of man, and on the following page, that of reflected light under the attributes of the moon and of woman. With man it is the head which is radiant; with the woman, the stomach, for her entire glory is in maternity.

*And I was given a reed as a measuring stick and told: Measure the temple of God.*

The temple and its measurements are allegorical.

*And the altar.*

Proportionate to the temple; everything is exact in the divine symbols.

*And the worshippers;*

These measurements are analogous to those of man and represent humanity.

*But do not measure the court, for it is to be abandoned to the nations.*

The court is the exterior form, the vulgar form of the cult.

*And I will give my word to the two martyrs.*

Elijah, martyr of zeal and Enoch, martyr of science. Elijah is the genius of legitimate protestation against the despotism of bad priests and bad kings, the genius of St Bernard and Savonarola. Enoch represents qabalistic science. For the primitive keys of occultism, the sacred letters and hieratic numbers are attributed to this patriarch.

*Then the temple of God was opened and the ask of his testament.*

The understanding of symbols was given to the prophet.

*And I saw a woman covered with sunlight.*

Religion or the church symbolizes eternal wisdom.

*And the moon was under her feet.*

She was above that which changes.

**THE RELIGIOUS GENIUS OF WOMAN**  
**(Seventh trumpet)**



**GREAT FIGURE OF REFLECTED LIGHT UNDER THE  
ATTRIBUTES OF THE MOON AND WOMAN**

*And on her head a crown of twelve stars.*

Her thought was at the centre of heavenly movement in the middle of the zodiac.

*She was with child and cried, in labour, to give birth.*

All religion gives birth to new knowledge and a new world. This is the reason for sacrifice, for penitence and its rigours, for preaching and its eloquent clamour.

*And I saw another symbol.*

That of instinctive, brute force.

*A great red dragon with seven heads, ten horns and on the heads, seven diadems.*

The seven heads are the capital sins, the ten horns are disobedience to the ten commandments of God, the seven diadems are the triumphs of sin on a human level.

*And he stood before the woman so as to devour her son when he was born.*

Evil attacks woman because of her weakness and yet she is holy because she is to become a mother.

*And she gave birth to a male child who will reign over all peoples with an iron sceptre.*

Woman is the mother of God in humanity.

She is the queen mother of the world. What is said of her may also be said of the society and church which she typifies.

*And there was a great struggle in the heavens.*

The beliefs of the new world clash with those of the old.



The beast or brute instinct

*And the dragon was thrown to the ground.*

The idols of the old world represent the fatal forces of nature. Electro-magnetic fire symbolized in all theogonies by the winged serpent or dragon. This force ceased being regarded as a first principle and fell back into the domain of matter.

*And he pursued the woman.*

Who remains subject to magnetic influences.

*But the wings of a great eagle were given to the woman.*

It is given to woman to pray and to raise herself through thought far above the magnetic fatalities of her impressionable and nervous organization.

*And he opened his mouth and vomited a river to drown the children of the*

*woman.*

False doctrines born out of unruly imagination and tending to absorb everything in mysticism or fatality.

*But the earth opened and swallowed up the river.*

What comes from the earth returns to the earth, and the doctrines of death are sooner or later taken back by death who has given them only an ephemeral existence.

*And the danger stopped at the edge of the sea.*

Materialist and fatalist doctrines, as well as all powers of evil, stop before the depths of immensity.

**Priesthood corrupted.**



**Satan's Preacher**  
**The temporal empire of the beast.**



Realization of the synthesis of evil

*Then I saw arise from the sea a beast with seven heads and ten horns.*

Now from the abyss of ages rises the last universal empire, the anti-Christian kingdom which is to precede the reign of the Messiah.

*And the beast that I saw was like a leopard.*

It looked like England.

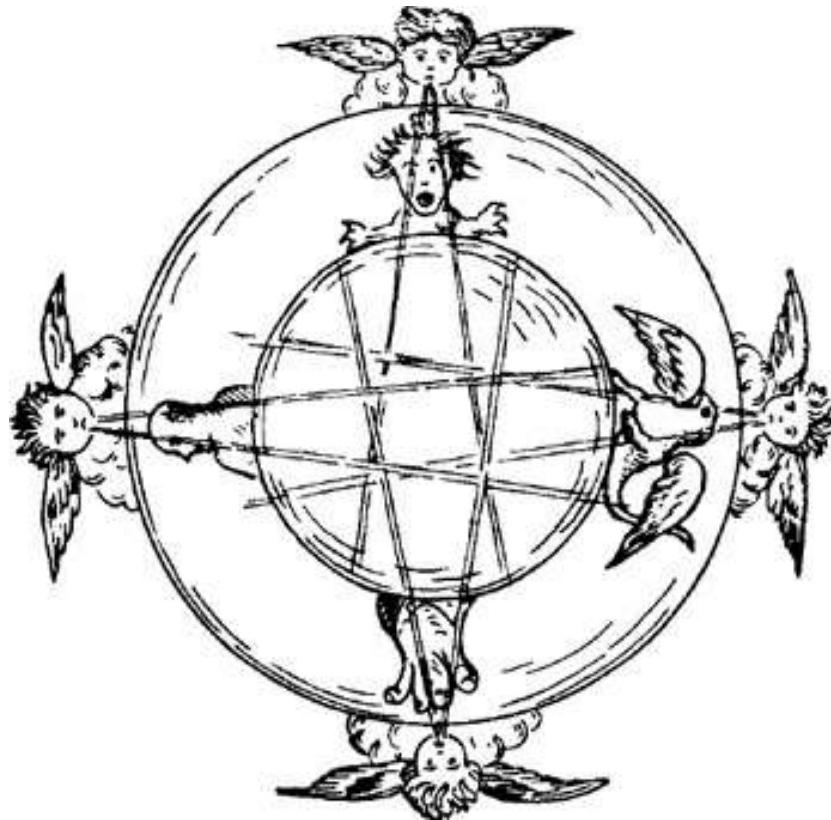
*The feet were those of a bear.*

It walked like Russia.

*Its mouth was that of a lion.*

That is, its only law was the insatiable appetite of force. Here we have the synthesis and reunion of the four symbolic animals of Daniel.

Daniel's vision.



The four forms of the infernal sphinx

*And one of its heads was fatally wounded, but then was cured, and all the world marvelled and worshipped the dragon which gave such power of the beast.*

One of the great anti-Chirstian empires is to come to power after having faded away. Perhaps Turkey or Austria, and the world will admire the resources of material force.

*And it was given to him to rise up against the saints and he was worshipped by all those whose names are not written in the book of the lamb who has been sacrificed since the beginning of time.*

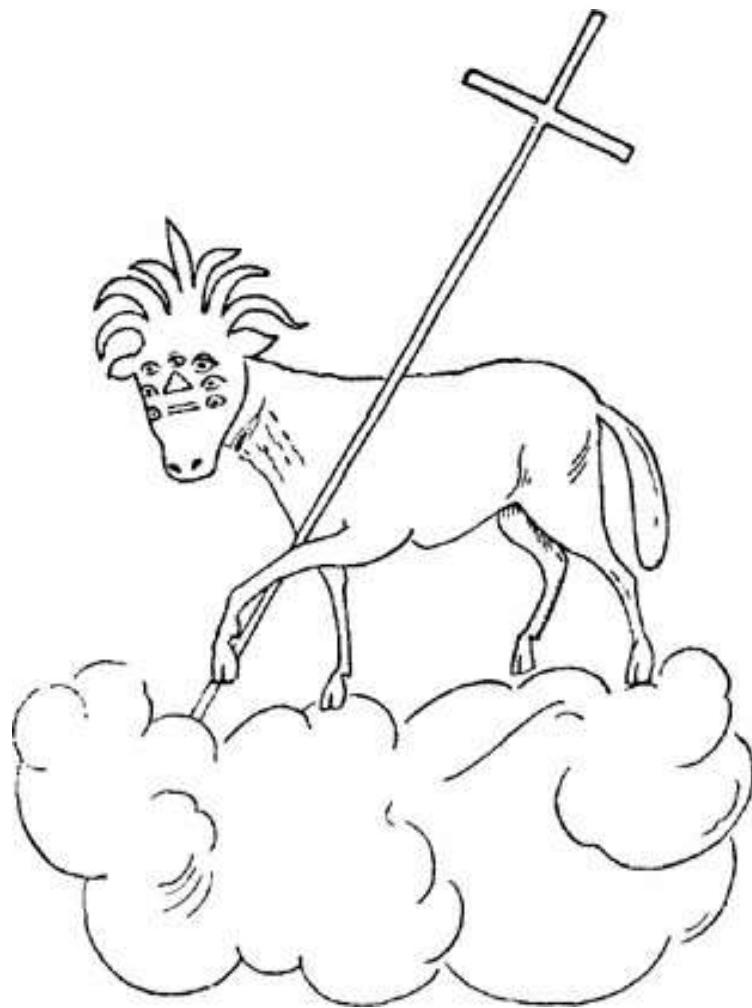
The character of the final age will be one of scorn for all sin and all interior

religion. Noble characters will be the target of all manner of derision and ridicule; only material value will be respected.

The mysterious lamb.

The solar ram: image of the new revelation.

Truth and gentleness.



The Sacrificial Offering

*He who has ears capable of understanding, let him hear and understand.*

*He who had made slaves will become a slave.*

*He who has killed by the sword must also be killed by the sword.*

*Such is the faith of Saints and it is for this that they suffer with patience.*

In accordance with the immutable law of equilibrium, all excesses provoke

contrary excesses, evil is punished by evil, violence provokes violence. Crime bears its punishment within itself and the oppressor will sooner or later become the oppressed.

*He who has understanding, let him calculate the number of the beast, for this is the number of man, and this number is six hundred sixty-six.*



Six is the number of the days of the week, it is the number of time, just as seven is the number of eternity.

Six represents equilibrium in the finite, three balanced by three, that is, the soul in conflict with matter.

Ancient qabalists admitted three spiritual elements in the human soul. Psyche, Nephesch and Neschamah: that is, sensitive soul, reasonable soul and pure spirit. The three forms of the soul corresponded to three worlds: the material, the spiritual and the divine, and in matter they had their correspondence in the three elementary forms called: salt, sulphur and mercury.

The number six is represented in the Qabalah by two triangles which form the seal of Solomon when they are brought together and given a common centre representing Seven.

The scale of progression of numbers is ten, thus the number 666 represents the number six, the number of the antagonism of spirit and flesh, of the creature or of man; for according to the symbolical account of Genesis, man was created on the sixth day. Thus the number signifies resoned materialism, materialism evolved and including belief and religion.

Written in hebraic letters, this number gives Samaon: the wicked, and samael: the genius of darkness. And in light I saw intuition.

*And there appeared a shining cloud. (A transparent dogma.) And seated*

*on the cloud, the semblance of the son of man.*

The human figure serving as a hieroglyphic type for our conception of God.

*On his head a golden crown and in his hand a sharpened sickle. And an angel came out of the temple, crying loudly to him who was seated on the cloud, ‘Send down your sickle, the harvest is ready.’ And he who was seated on the cloud sent down his sickle onto the earth and harvested it.*

Great religious manifestations are the signal for great wars and great revolutions.

*And another angel came out of the heavenly temple, carrying a sharp scythe.*

The heavenly temple is exact doctrine represented by the hieroglyphic plan of the temple. This doctrine is to cut down all wayward beliefs.

*And another angel who had power over fire.*

The science of fire is the practical side of religious occultism.

*And cried to him who had the scythe, saying, ‘Send down the scythe for the vintage is ripe.’*

Dogma, as it develops, indicates the time for ruin.

*And the angel sent down his scythe and harvested the earth and the grapes were thrown into the vat of divine wrath and the vat was dragged outside the city and the blood rose without the vat until it reached the horses' bits.*

But ruins are fertile. The prophet compares them to harvest and vintage. Humanity's blood, like that of Christ, will become the communion wine for the peoples of the future.

## THE SEVEN CUPS

### CHAPTER XVI

*And I heard a great voice come out of the temple, saying, ‘Go and pour out on the earth the cups of the wrath of God.’*

Cups of blood come before chalices of wine. Any new revelation of truth

must include an extermination of error. One cannot arrive at peace except through war.

*And the first angel went forth and poured out his cup on the earth and there fell a rain of shame on those who had the character of the beast.*

The trumpets are the regenerative organs of the active word. The cups are the receptacles of the passive word. The trumpet, like the stick, like the sceptre, corresponds to the letter *Yod*, the first in the name of Jehovah. The cup corresponds to the letter *He*, the second in the divine name. The seven angels are always the same with various functions.

#### THE FIRST CUP



Michael proclaims the glory of the one God.

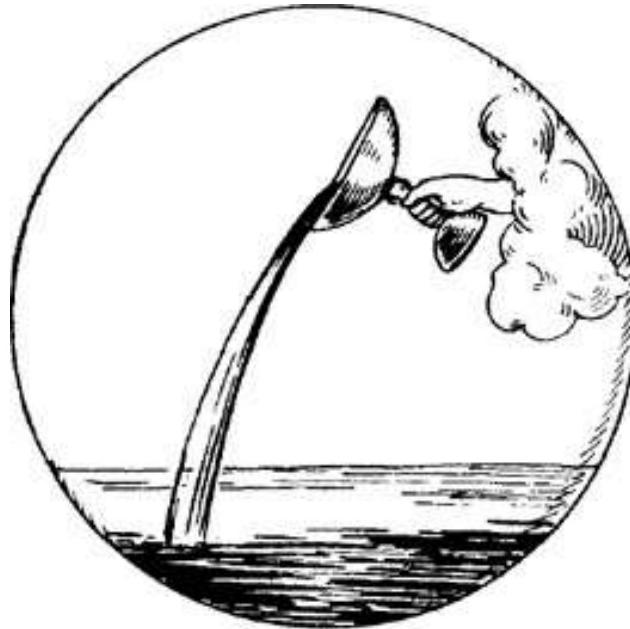
*The second angel emptied his cup into the sea and the sea became like the blood of a corpse and all that was alive in the waters perished.*

The land and the sea are here placed in balanced opposition. Let us remember that the great angel of synthesis, the symbol of universal knowledge, has one foot on land and the other on sea, like the ancient Isis, like queen Bertha with the long foot or queen Pedauquia of the Middle Ages whose leg ends in a goose's foot to show that she should stand on water, since the foot is webbed like that of a duck or a swan.

Water, according to ancient scientists, is the universal vehicle of life. It

becomes like a corpse's blood to demonstrate the decomposition of ideas which precedes all social transmutations and which changes into symptoms of death even the very elements of life.

### THE SECOND CUP



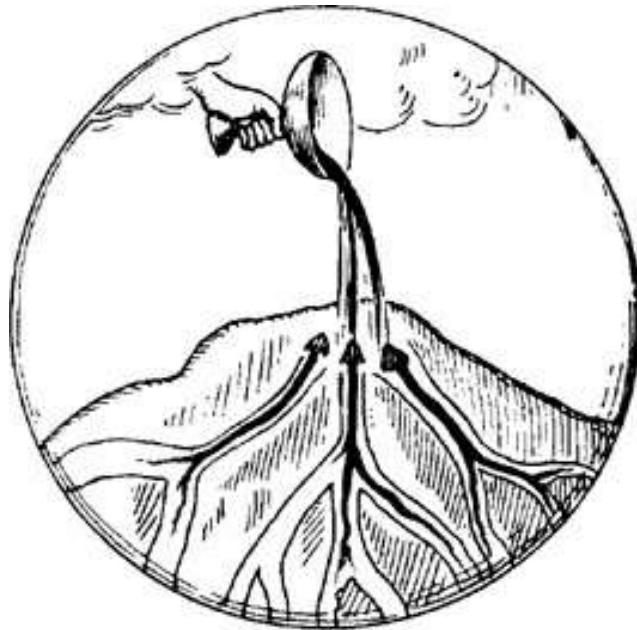
The angel of the sea proclaims the unity of life.

*The third angel poured out his cup on the rivers and fountains and they were changed to blood.*

The rivers and fountains represent opinions and current ideas. Progress, this providential law, seems to become an infernal fatality during times of revolution. Everything dissolves in times of dissolution.

*Then I heard the angel of the waters saying, ‘you are just, Lord, you who are are and who will be, you, the Holy One, you are just in the judgment you have given. Because they spilled the blood of the saints and the prophets, you have given them blood to drink; they are worthy.’*

### THE THIRD CUP



The angel Raphael proclaiming the unity of truth.

Factions fade away one by one through violence. The children of martyrs become the persecutors and undergo bloody reprisals. Thus the universality of errors and crimes makes way for the universality of penitence and pardon.

The Jews spilled the blood of Jesus Christ; in their turn the Christians spilled the blood of Israel. The martyrdom of the God-man is expiated by the martyrdom of God's people; for of Israel it has been said, 'This is my beloved son.'

*The fourth angel poured out his cup on the sun.*

The negative word is poured out onto light and doubt invades the world. This doubt comes, not from hell, but from the angel of the sun himself.

*And it was given to him to afflict men with excessive heat and a burning of the atmosphere.*

Truth burns when it does not light the way. Men cannot suffer the torment of doubt. The absence of faith, for them, is hell.

*And they blasphemed against the name of God who could strike them in such a way; but they made no penitence and refused to give him the glory.*

## FOURTH CUP



The angel of the sun proclaims the unity of light.

Men blaspheme because they suffer; one does not deny God when one knows him; one is not disrespectful to him when one possesses the comforting feeling of his existence; atheism is a passing fever.

Humanity casts down idols, but it cannot get along without God. However, it is not under the pressure of plagues and misfortunes that the world is converted, suffering makes purer but it does not comfort, it destroys evil but does not replace it with a sentiment of having grown better. It only makes ready for good, like those violent storms that purify the atmosphere. When God shows himself in all his infinite charity, men will blaspheme no longer.

*The fifth angel poured out his cup on the seat of the beast and his kingdom grew dark.*

The angel Jupiter Sachiel-Melech pours condemnation on the thrones of consummate egotism and pronounces the judgement of kings.

*And they bit their tongues with pain and blasphemed God because of their misfortunes and their lowly place and they showed no penitence for their wicked works.*

The anxieties and perjuries of politics in times of struggle between peoples and kings, the lies of venal journalism and self-interested law courts, these are the men who bite their tongues, according to the forceful language of the

apostle. They are most unhappy and blaspheme God far and wide, wishing to implicate him as an instrument of their wicked passions. It is not in the midst of such agitation and such fury that one must expect the reform which follows healthy repentance. Wrath can only correct evil by a contrary evil. This is why only sacrifice, the sacrifice of the lamb, voluntary sacrifice, resigned sacrifice can overcome the fury of men and appease the justice of God.

#### FIFTH CUP

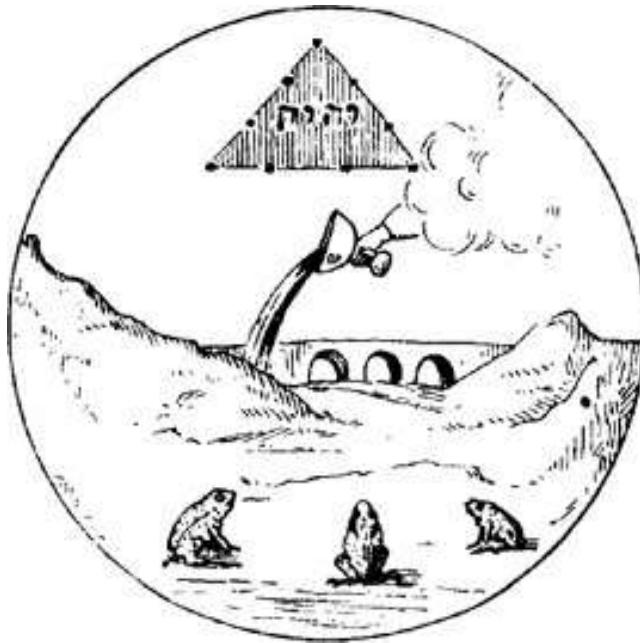


The angel Sachiel-Melech proclaims the unity of power.

*The sixth angel emptied his cup on the great river Euphrates and the bed was dried up to open passage to the kings which should come from the East.*

Let us remember the four rivers of Eden which represent the four cardinal points and the four elementary substances. The Euphrates is also the river of captivity, the waters represent doctrines and peoples: a river which dries up is a power which disappears.

#### SIXTH CUP



The angel Samael proclaims the unity of justice.

*And from the mouth of the dragon and from the mouth of the beast and from the mouth of the false lamb or the mouth of the false prophet I saw come out three wicked spirits in the form of frogs; these are the spirits of demons that work miracles and go forth to the kings of the earth to gather them for the combat in the day of the almighty God.*

The beast, that is, the kingdom of egotistical and material men, and the dragon, that is, the fatal force which produces evil passions, and the false lamb, that is, the materialistic priesthood, avid of temporal advantages, make heard their final clamours. It is no longer the word of man, but the importunate croaking of the frog who complains of dryness in the arid river bed.

The only sound is that of false merit and miracles imposed to deceive and stir up the multitude: but the multitude abandons them and leaves them to preach in the desert.

*And the seventh angel poured out his cup in the air and a great voice came out of the temple saying, ‘It is done.’*

Sometimes we say, ‘Ideas are in the air’; there comes in effect, a moment when we sense them, breathe them.

One can only believe through them, by them, in them; thus, it is done,

progress is fulfilled, for opinion is formed and opinion is the queen of the world.

*And there were flashes of lightning, voices and claps of thunder, and there came about an earthquake so violent that nothing like it has ever been felt on earth.*

The lightning flashes of intelligence, the voices of the multitude, the thunderclaps of eloquence make the earth tremble.

#### THE SEVENTH CUP



The angel of Saturn proclaims the unity of the eternal regin.

*The great city was separated into three parts and the cities of nations perished.*

The three degrees of the hierarchy cease to be united, the flag of unity takes on three distinct colours, classes are isolated and formed in social antagonism.

*And Babylon returns to the memory of God who wishes to give her to drink of the wine of his indignation. Islands flee away; the mountains are no longer to be found; hailstones as silver talents fall on the earth and men blaspheme God for this excess.*

Then anarchy overthrows the world, but God intervenes and punishes men

by thwarting their gain, the hail is likened to a silver coin. It is, in fact, the question of money which brings low all enthusiasms and subjugates all parties.

## CHAPTER XVII

*After this there came one of the angels. who had the seven cups and he spoke with me, saying, ‘Come and I will show you the great prostitute seated at the source of the waters with which she sullied the kings of the world, she who intoxicated all the inhabitants of earth with her prostitution.*

This prostitute, which the protestants have claimed was the Roman church, represents the lust of the ancient world. This is the impure daughter of Babylon who is mentioned in Psalm 136 and whose children (impure loves) the prophet would like to crush against the stone of the decalog.

This is the Venus Astarte of the East, the Rome of the Caesars and Borgias. But only from a moral point of view and not theologically speaking.

*And in mind he took me away into the desert.*

It is in the desert, that is, in the domain of abstraction and outside all divine and human intuitions, that this vision comes to pass.

*And I saw a woman, and not a pope or a king.*

*Seated on a scarlet beast full of the names of blasphemy.*

The scarlet beast is prostituted royalty.

*With seven heads and ten horns.*

The seven sins and the ten blasphemies.

*And the woman was surrounded with purple and cushions embroidered with gold and pearls and precious stones.*

Luxury feeds debauchery and immoral richness is only the servant of impurity; in its turn impurity leads fatally to the idolatry of riches.

*And she had a gold vase in her hand full of the abomination and filth of her lust.. The vase or cup symbolizes the female organ, the passive instrument of debauchery and on her forehead was written the word: Mystery.*

Debauchery is the enemy of wisdom and friend of the folly which doubts everything and for which all is mystery.

*This is the great Babylon, mother of fornications and abominations on the earth.*

Thus it is something universal and not particular.

*And I saw this woman, drunk on the blood of martyrs.*

She exploits the devotion of those who die.

*Seeing her, I was extremely astonished.*

She astonishes as much by her power as by her infamy.

*But the angel said to me, ‘Why are you astonished? I will explain the meaning of the woman and the beast with seven heads on which she is seated.’*

Then the angle applies this allegory of universal impurity to Rome, but to the time of Saint John, to the Rome of the Caesars and of Domitian. He predicts that she will be torn apart and devoured by the kings she has corrupted, that she will descend from the throne of power and be reduced to desolation and misery. There is no doubt that the prophecy could also be applied to the Rome of the Borgias, but the threats are addressed to the Roman court of apostate cardinals and not to the inviolate seat of Saint Peter.

## CHAPTER XVIII

*After this I saw another angel coming down. from the heavens with great power, and the earth was lit by his glory.*

Another angel, that is, a new manifestation of the spirit of truth, descend from the heavens, that is, the heights of intelligence.

*And he cried with all his strength, saying, ‘It is fallen, the great Babylon is fallen!’*

Minds enlightened by truth understand that the reign of error has become impossible. The triumph of injustice is always that of error, and when nations become enlightened, they immediately abjure slavery and tyranny. One does not change the world with fires, but with new lights.

*And a strong angel lifted a stone like a great millstone and threw it into the sea, saying, ‘It is with such a noise and fury that great Babylon shall fall and no one shall see it again.’*

Here is reproduced the sombre and magnificent tableau of the destruction of the old world already symbolized by Ezekiel describing the ruin of Tyre. The immensity of the seas reflects the redness of fires whose smoke rises to the skies, like terrible justice rising across the ages from the summit of power and glory: the city of the wicked is cast into the abyss of shame and scorn. Frightened kings get up from their thrones to see the glimmerings of this immense pyre. Frightened vessels halt on the seas. It seems that all nature holds its breath, listening to the last cracking sounds of this great empire which is falling.

Babylon is no more. For her, it is finished. Just yesterday she was full of tumult and joy; her lanterns sparkled in the night; her streets were lit; orgiastic laughter could be heard; fiancés walked past crowned with flowers and accompanied by the sound of harps and trumpets. ‘Alas!’ cries the prophet, as if touched himself by the promptness and immensity of this ruin, ‘how could this great city perish in an instant!'

Then the heavens which Saint John described at the beginning of his prophecy are once more revealed; the trumpets of the angels, the waters of the sea, the thunder of worlds which roll onward giving glory to God, these things awaken the dazzling song of the triumph of conquering truth and of justice crowned. The word of truth which, at the beginning, was represented by the shining figure of the solar lamb now appears in the splendid clothing of a new spouse. Thought is finally going to be realized in form.

Heaven is going to celebrate its wedding with the earth. The reign of the Messiah is at last going to appear in the world. The saviour is no longer a solitary crucified man, he is a young triumphant husband; after man's redemption came that of woman. Genius finally weds beauty. Happy, cries the angel, those who are invited to this celestial marriage, for the word of God is now proved in all its truth. Then Saint John prostrates himself and wishes to worship the revealer, but the angel holds him back and says to do nothing. Together, says he, we are the servants of truth and justice, worship only God. God to whom the spirit of the Saints and Prophets bore witness in the mouth of Christ. Thus the apostle inaugurates the definitive reign of the

Holy Spirit and the final revelation of this God who will no longer be worshipped exclusively in the temple of Jerusalem or in the high places of Samaria, but according to the master's oracle.

In spirit and truth, In understanding and justice.

*And I saw the heavens open.*

As in the beginning.

*And there appeared a white horse.*

A pure form of the word.

*And he who was mounted on it was called the true and the faithful.*

That is, the man of truth and justice.

*And it is with justice that he judges and enters into combat.*

Strength and empire belong to justice.

*His eyes were like a flame of fire.*

As in the first vision of the lion.

*And he had on his head a great number of diadems.*

All powers are united in the hands of the just.

*And he had a written name which no one knew but he himself*

That of God of whom he is the living word.

*And he wore a robe spotted with blood.*

He has endured war and sacrifice.

*And he was called the word of God.*

Which is, was and will be in the eternal principle.

*And the armies of heaven followed him.*

All obeys supreme reason and the living word.

*From his mouth there came a double-edged sword.*

Like the first vision.

*He will strike the nations and govern them with an iron rod.*

Justice, like truth, is inflexible for the true and the good are unchangeable.

*And I saw an angel standing on the sun, calling with great cries to the eagles and vultures to devour the flesh of the kings and the slaves.*

This image is great and terrible and recalls the word of Jesus Christ in the Gospels. Wherever there is the body, the eagles gather.

*And I saw an angel coming down from heaven with the key of the abyss and a great chain in his hand.*

The key of science and the chain of numbers.

*And he took hold of the dragon, of the ancient serpent that is the devil, Satan.*

Vital and astral light, a fatal force for the wicked, obedient for the just, the secret fire of the magi, the dragon of Jason and of Cadmus.

*And he bound him for a thousand years and cast him into the abyss.*

He is bound by science and the thousand years are a multiple of the denary.

*And he closed the abyss upon him and marked the cover with his seal.*

The seal of Raphael, of Solomon and of Hermes.

*And he will no longer lead the nations astray until the thousand years have run their course.*

Balance being the eternal law of life, each action calls for a reaction and each compression, an expansion. This is why the Christian initiates of the first century announced the coming of the anti-Christ.

*After this it will be necessary that he be again unchained, but only for a short time.*

It will be the same during the messianic era. The definitive triumph of good cannot be accomplished without a movement necessitating a contrary movement at a specific time. But the movement of revolt will be weak, for

the triumph will have been calmly brought about.

*And thrones were erected.*

The wise and the just are kings whose kingdom is not of this world, but the future world will raise their thrones.

*And on these thrones sat the souls of those who had been slaughtered for the witness of Jesus and for the Word of God and who had worshipped neither the beast nor his image.*

Thus the crime is to worship the beast, to take the satisfaction of the instincts as a final end.

*Who have not received his symbol either on the forehead or on the hand.*

That is, who have neither thought nor acted according to the views of the materialistic world, slave of money and falsehood.

*And they lived and reigned with Christ for a thousand years.*

The prophet is so certain that this will come to pass, he affirms it as if it had already happened.

*The other dead ones do not come again until the end of the thousand years.*

All will live again, but each according to the vital principle he has chosen. Those who did not love justice cannot take part in the reign of the just.

*This is the first resurrection. Happy and holy is he who is to take part in this first resurrection.*

The first resurrection is that of the soul become immortal by its union to truth and justice.

*The second death will have no empire over them.*

To morally die is to expose oneself to eternal death on the physical plane.

*But they will be the priests of God and his Christ and they will reign with him for a thousand years.*

The just are priests and kings and are to reign with Jesus Christ. The thousand years, as we have said, are symbolic and ought not to be understood literally according to the heresy of the millenarists.

*When the thousand years shall have passed, Satan will be unchained and come out of his prison and he will lead astray the nations in the four corners of the earth.*

The reactions will be produced by material forces symbolized by the corners of a square inscribed in a circle.

*Gog and Magog.*

That is, the powers of anarchy and death. 6.666 plus 13, the number of death, and A ω or the beginning and the end. Here we find the numbers of Hebraic letters and the symbolism of Greek letters.

*And he will assemble them for the combat over the whole expanse of the earth.*

The whole world will rise against truth and justice in the name of brute, egoistic instincts.

*And they attacked the camp of the saints and laid siege to the city of loving-kindness.*

The future revolution is as one which has already happened. **It** It is the army of Sennacherib laid low by the breath of an angel.

*And fire came down from the heavens and devoured them.*

I passed, they were no more. Such are the magnificent words of another prophet.

*And the devil who led them astray was cast into a pool of fire and sulphur.*

Stagnation of life, inaction, immobility, such is the punishment of the devil, the great impostor of the first Christian centuries. The alleged God of evil is reduced to powerlessness.

*Or the beast and the false prophet will be tortured during the centuries of centuries.*

This powerlessness will be the torment of egotistical instincts and hypocrisy as long as the triumph of good lasts, but by the very punishment of sin God will save the sinners. By making evil an unbearable torment, he will convert the wicked and force them to return to good.

*And I saw a great white throne.*

The reign of synthesis and unity.

*And before him who was seated on it disappeared the heavens and the earth so that the very place they occupied was no more.*

As blue and red, these two extremities of the chromatic scale, are absorbed in white.

*And I saw the dead, small and large, standing before the throne and the books were opened.*

Good has triumphed and is going to judge the souls which his definitive victory fixes in immortality.

*Then another book opened, the book of life.*

There are two books, as there were two trees. That of knowledge and that of life, as there are in God fixed wisdom and active liberty.

*And the dead were judged according to what was written in the books and according to their works.*

Men have two principles of action, the law and their freedom; it is up to their will to choose.

Their choice is made manifest in actions. This is why they are to be judged according to their works.

*And hell and death were cast into the pool of fire.*

Hell and death are rejected from the new world as useless, they are cast into inactivity, into the stagnation of life.

*This is the second death.*

It is the death of death itself and of the devil.

*Whoever was not inscribed in the book of life was thrown into the pool of fire.*

All which belonged to the devil and to death, all horrible beliefs, all superstitious cruelties, all the ruses of fanaticism, all which is neither justice nor truth, all which is not worthy of eternity, all which is not written in the

book of eternal life, all this falls into the lake of fire and sulphur, in the stagnating fire, in dead life, in the bituminous lake of eternity.

## CHAPTER XXI

*And I saw a new heaven and a new earth.*

Intelligence is revealed and the face of the world is changed.

*For the first heaven and the first earth have disappeared and there is no more sea.*

The iniquitous earth exists no longer and the sea no longer separates the nations now united through the universal fatherhood; there is no more sea, as a king of France said there are no more Pyrenees.

*And I, John, I saw the Holy City.*

Justice and truth exist in advance. When one foresees their reign, one sees the future city of true minds and just wills.

*The new Jerusalem coming down from heaven onto the earth.*

The model of social perfection which from heaven, that is, from the domain of abstractions, passes into that of realities.

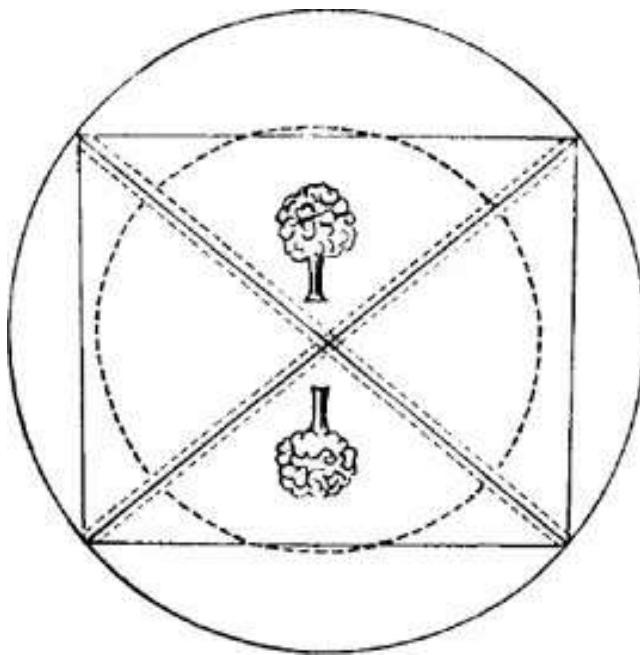
*Prepared by God himself.*

The reign of God, on whom we call daily, is the reign of truth and justice. Now, this reign must come because force belongs to justice.

*And adorned as a bride going out to meet her husband.*

Form similar to thought, matter subject to mind, word and action in conformity with truth, the city of men rules by the law of God; all this is analogous to a marriage where the bride is well and fittingly chosen for her husband.

The plan of Eden and the New Jerusalem.



Key to pentacles, hieroglyphic letters and the sacred numbers.

*And he said to me: I am A and Ω.*

The principle and the end, in Latin A and Z, in Hebrew א and π. It is thus that initiates to the occult sciences have formed the word AZOTH, which signifies God and also the universal substance.

*To him who thirsts, I will give to drink from the fountain of living waters.*

Blessed are they, said Christ, who hunger and thirst after justice, for they shall be filled.

*He who conquers will possess all this and I will be for him a God and he will be for me a son.*

Only he has a God who has conquered immortality through his efforts, who has known, wanted, dared and then fallen silent.

*By the cowardly, the unbelieving, the execrable, the murderers, the fornicators, the poisoners, the idolators and all the bearers of false witness, their lot is the lake of fire and sulphur.*

*And one of the seven angels who had the cups spoke to me and said, 'Come and I will show you the bride of the lamb.'*

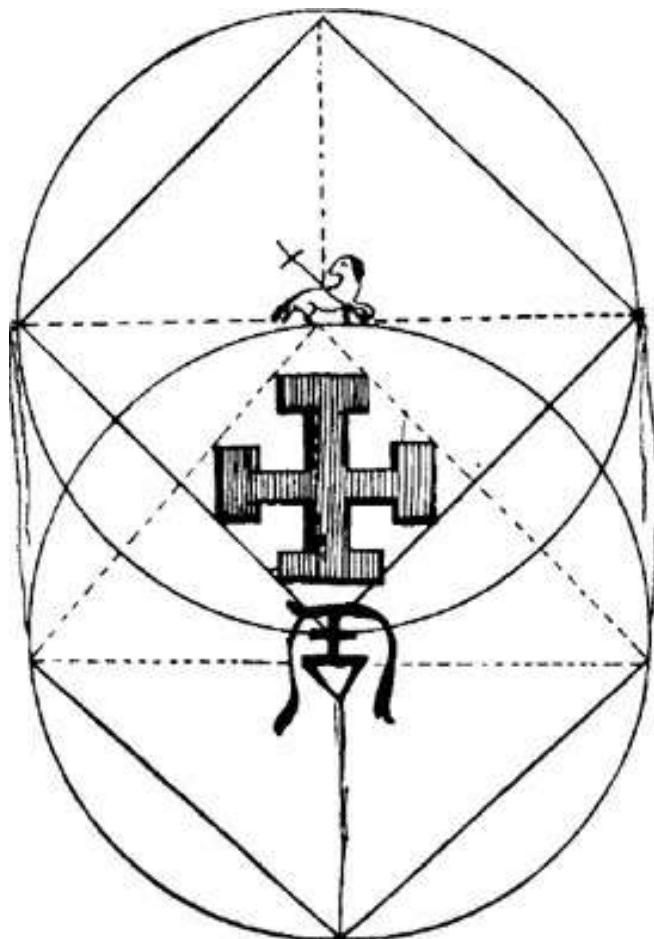
*And he carried me off in mind to a high mountain and showed me the holy*

*city Jerusalem descending in brilliance from the Light of God.*

The high mountain is the lofty religion of superior initiation and the new Jerusalem is a figure akin to those of Ezekiel, that of Thebes and the mysterious plan of the Edenic Garden. It is the squaring of the circle, the problem for which fools seek a solution where there could not possibly be one, expressive of the two creative laws of the universe. Movement and stability.

*The light was like the brilliance of precious stones, it was like jasper and transparent as crystal.*

It can be seen that it is question not of a city, but of a hieroglyphic symbol. It unites opposite qualities, the sombre, opaque glow of jasper and the clarity of crystal.



Elevation of the cube into the cylinder.

Quadrature and synthesis of the Church.

*It had a great high wall.*

It is not given to everyone to enter the centre of mysteries, the city of initiation is fortified and its wall is great and high. We will see presently how the figure has the shape of a cube enclosed or capable of being enclosed in a globe.

*And twelve gates and at the twelve gates, twelve angels and twelve graven names which are the names of the tribes of Israel.*

The twelve signs of the Zodiac, the twelve virtues which are called the fruits of the Holy Spirit, the twelve Stations of the Sun, the twelve divine forms of Egypt and Greece.

*Three to the east, the ternary of*

*Three to the west, the ternary of*

*Three to the north, the ternary of*

*Three to the south, the ternary of repeated.*

*And the wall of the city had twelve foundation stones and on these stones the names of the twelve apostles of the lamb.*

*And he who spoke to me had a measuring stick like a golden reed and he measured the city and its wall and its gates.*

God created everything with weight, number and measure, says the holy Scripture. Everything in the world has balance and proportion. Perfect revelation is demonstrated by the very laws of nature which are based on eternal mathematics. Effects are proportional to causes, the word, to thought.

*The foundation of the city was a square and its width was equal to its length and its height was equal to its width.*

The first hieratic figure

The unity of God

The figure of the divine tetragram

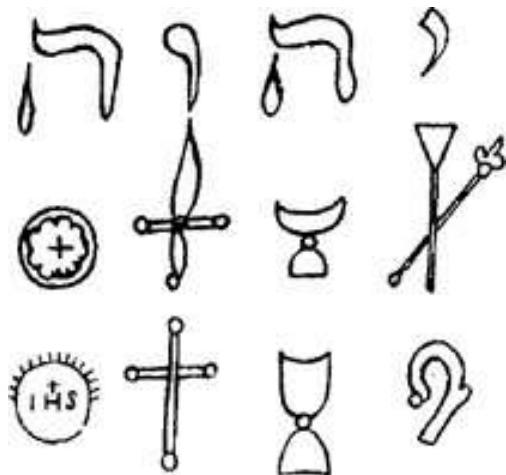
The cross of the Templars

The tetragrammatic synthesis

The unity of the four divine attributes  
Creation realized.



The sacred tetragram of the Schema



With its four hieroglyphics and their analogies.

*And the height of the walls was 144 cubits, the measure of man and also that of the angels.*

All intelligences are ruled hierarchically and proportionally by the same harmonies which result from the analogy of measures and numbers. One hundred is ten times the number of the kingdom, or of Malchuth or of the realization of created forms, multiplied by itself. Thus it is creation realized or rendered consonant with truth. Forty is the same denary or number ten multiplied by the tetragram. Four is the tetragram itself. Added, the three

figures give nine, the great divine number.

*The wall was of jasper and all the city was of pure gold, as transparent as crystal.*

The wall is opaque, that is, symbolism itself; but the city is clear and transparent.

*And the foundations of the walls were all made of precious stones.*

*The first was of jasper* (Dark green). *The seventh was of chrysolite* (Blue, Nephtali).

*The second, of sapphire* (Blue, Issachar). *The eighth, of beryl* (Blue green, Manassus).

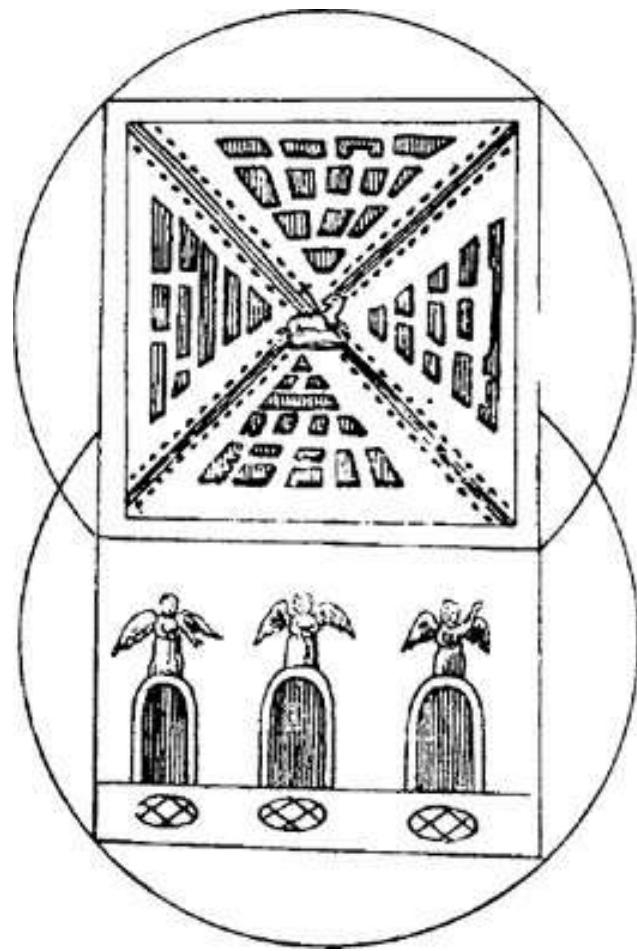
*The third, of chalcedon* (replacing chrysolite). *The ninth, of topaz* (Yellow, Simeon).

*The fourth, of emerald* (Green, Ruben). *The tenth, of chryoprasius* (Blue, Zabulon).

*The fifth, of sard* (replacing beryl). *The eleventh, of hyacinth* (Lilac, Dan).

*The sixth of agate,* (replacing onyx). *The twelfth, of amethyst* (Violet, Ephraim).

These stones, whose colours are distributed by four times three, represent the principal hues of light, analogous to the principal chords of music, and compose four magnets with one centre and two poles. For complete understanding, one must study what we have said elsewhere concerning the rationale of the high priest. Precious stones actually have magnetic virtues which can be strengthened and directed, according to the science. The manner of their assemblage is explained by a learned geometric symbol from China which is called the trigrams of Fo-hi. For true science has always been the same for all the great peoples of antiquity, and their symbols, even though they may have had no contact with one another, are mutually enhancing.

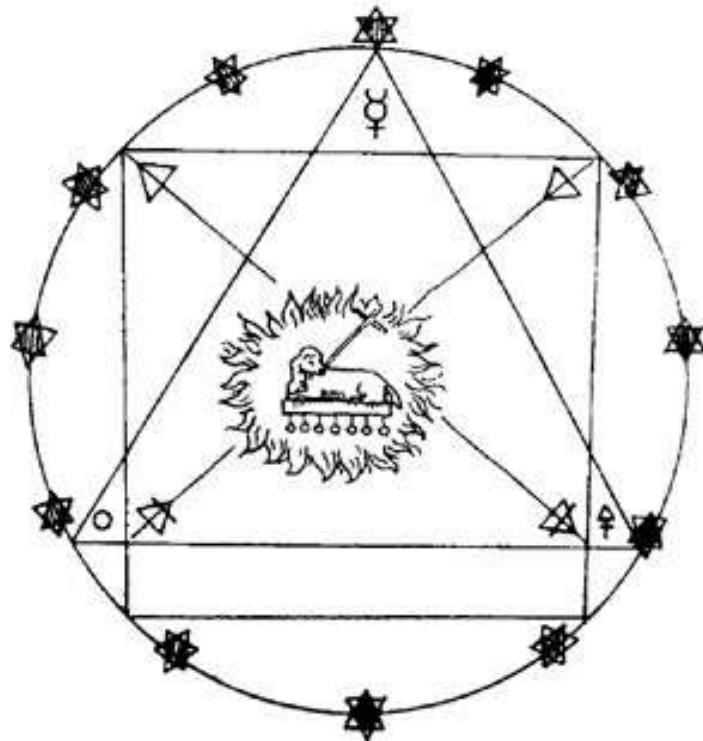


Plan and elevation of the new Jerusalem.

*And there was a pearl on each of the gates and each of the gates was itself this pearl.*

The gate of true knowledge is this pearl, of which Christ said that one must sell all one has in order to acquire it.

*And the square of the city was of pure gold and I saw no temple, for God and the Lamb are themselves its temple, and the city needs neither sun nor moon, for it is continually illuminated by the light of God and by his lamp, which is the Lamb.*



Universal pentacle of light.

Plan of the masonic temple.

Universal seal of Hermes.

Gold is the symbol for truth and light. The Lamb is the sun of understanding, its whiteness luminous, its sacrifice ardent. It is the ram of springtime, the ram with the golden fleece of phryxus and Hellas. It is the Schechinah of the Qabalah, which modern Masons still call the Shekenna. This symbol corresponds to that of the dove, emblem of light and gentleness. Science is calm and sweet, because eternity is its own. It is the sun of mind and the warmth of soul, the temple of the universal cult, for it changes the whole world into a temple where one worships inaccessible reason and perfect justice.

## CHAPTER XXII

*And he showed me a river of living water, splendid as crystal, flowing from the seat of God and the Lamb.*

The same as flowed from Eden.

*And on each side of the river, the tree of life which bears twelve fruits and gives up one fruit each month.*

The mortal tree of knowledge is changed into the tree of life.

*The leaves of this tree work for the healing of nations.*

The leaves are writings destined to enlighten the world and multiplied as spring multiplies the leaves of the trees and the blades of grass.

The tree of knowledge, which is also the tree of love, because of Eve's sin, became the tree of death; but love is born again and generation is no longer cursed. The tree which is fruitful each month is woman, whose blood henceforth will no longer be impure and lost like the water of a cursed spring. Original sin will give way to original holiness. Henceforth honour and glory will be given to the fruits of love, for love is sanctified by justice. Now, says the prophet, God will bring about the cessation of all suffering and wipe away all tears, beginning with those of the little child who weeps on entering life, for life is cursed. Man is no longer the slave of an unknown and terrible God. They see him, or rather, they read his name written on one another's foreheads. No one has ever seen God, says the apostle elsewhere, but he who does not love his father whom he sees and who professes to love God whom he does not see, this man is a liar.

Here we find repeated one of the most important passages of the book. Saint John wishes to worship the revealer who is speaking to him in human form, but the incarnate word or the angel of the Lord prevents him from doing so and tells him to worship God alone. Elsewhere in the scriptures it is said that at the end of time Christ, like a faithful prince, will give back the kingdom into the hands of God, his father. I go to my father, for my father is greater than I; this is found in the discourse which follows the Last Supper in the Gospel according to Saint John.

*And he said to me, 'Do not seal away the prophetic words of this book, for the time approaches.'*

Thus this book had a key which was in the possession of the initiates of the time of Saint John.

*Let the wicked man do evil still, let the sinful man sin. Let the just man grow in justice and the Saint sanctify himself to the end.*

*Lo, I will come soon, bringing retribution with me.*

*To each it shall be given according to his works.*

*I am A and Ω, the beginning and the end; happy are those who wash their robes in the blood of the Lamb, so as to have power over the tree of life.*

To have power over the tree of life one must have purified his body by participating in the voluntary sacrifice of the Lamb, that is, of the first initiators.

*A way with all the curs and the poisoners and the lascivious, with the murderers and the worshippers of idols and all those who cling to and practice falsehood!*

The curs are servile souls, crawling on their bellies; the poisoners are those who falsify doctrine; the lascivious, those who revile love.

#### EPILOGUE

*I Jesus, have sent my angel to bear witness of these things among the churches.*

*I am the root and the race of David.*

*The bright and morning star.*

*And bright and morning star.*

*And the spirit and the bride say, ‘Come!'*

*And he who understands will say, ‘Come!'*

*Let him come who is athirst and would freely receive the water of life.*

*I declare with the angel to all those who hear the prophecy of this book*

*That if anyone adds to it, God will add for him to the calamities which are predicted.*

*And if anyone withdraws a single word,*

*God will withdraw his part in the book of life and the Holy City.*

*As to the things which are written in this book, here are the words of him who bears witness to them.*

*Yes, I am coming soon.*

*Amen, come, Lord Jesus.*

*Let the grace of our Lord Jesus Christ be among you all.*

*Amen.*

THE PROPHETIC PLAN  
OF THE BOOK  
OF THE APOCALYPSE  
THE PROPHETIC PLAN

Since, as we have seen, the Apocalypse is a symbolical resumé of knowledge for initiates and a key to the high Qabalah, it would be erroneous to regard it as a prediction of future events under any form other than that of a transcendental and prophetic philosophy of history. The apostle saw across the ages the struggle of spirit against the beast, of knowledge against ignorance, of charity against egoism, of the seven virtues against the seven capital sins, but he did not claim to envisage any one future man in particular, not Julian, nor Mohammed, nor Napoleon, as have claimed diverse commentators, some of whom have been great thinkers and writers such as Newton and Bossuet. Such men, however, ignorant of the mysteries of the Qabalah, were absolutely incapable of understanding a Qabalistic book.

The most reasonable thing said has been that the seven candlesticks, the seven stars, the seven seals, the seven angels, the seven trumpets, the seven cups and the seven churches of Asia represent seven successive ages through which the church must pass in order to arrive at its definitive triumph and the establishment of the New Jerusalem.

In effect we have seen that this book of truth, bound at first by seven seals, opens slowly and successively. The opening of each seal reveals a light (the star), constitutes a church (the gold candlestick), gives rise to a power (the angel), proclaims a truth (the trumpet), and brings about wars and scourges (the cup of blood).

Saint John seems to have represented these seven successive ages of the universal church by the particular churches of Asia to which he addresses his

words.

The Church of Ephesus, the apostolic times, separation of the false and true apostles, struggles of the good against the wicked, great work and great patience. Saint John reproaches it only with having let the ardour of its first charity cool.

The seal of slothful mind is broken, the Word is made manifest in all its strength.

The conqueror, that is, the Word clothed in white and crowned with gold, sets forth, casting his arrows of light.

The angel Michael, vanquisher of false gods, sounds the trumpet and proclaims the unity of God and the fall of the demons; storms form, a deluge of blood will fall.

The first cup is poured out. This is the water of baptism which, while consecrating the elect, gives up to infamy and damnation those who are not bearers of the sacred sign and carry the mark of the beast.

Jesus Christ speaks to the Church in the name of the seven stars which he holds in his hand (light merited through good works); and to those who conquer, he promises the spirits of the tree of life.

The Church of Smyrna represents the age of persecutions and martyrdoms.

The church is then poor, but rich in virtue. The synagogue which rejected the Christians and delivered them to the persecution of the Romans has fallen from its place of former dignity.

They call themselves Jews but are no longer; they are the synagogue of Satan.

Fear nothing for what you are going to suffer, adds the agent of the Word, the slanderer will put some of you in prison to test you and you will have ten days of tribulation (the ten persecutions under the pagan emperors). Be faithful unto death and I will give you the crown of life.

The second age, the second seal, the second trumpet, the second cup correspond to this age; see the explanations we have given earlier.

The third age, that of the establishment of Christianity under the empire of

Constantine is symbolized by the Church of Pergamos.

The association of two powers prepares great dangers. I know where you live, says the Word to this church. It is in the very place that is the seat of Satan.

My name remains with you and you have not denied my faith, but remember that there where you live, the blood of my martyrs has flowed and the order which brought their persecution to a halt came from the very throne which protects you. The Word reproaches this Church for tolerating the doctrines of Balaam, that is, the prophet who sold himself to the king Balai, cursing and blessing according to the ruler's will, corrupting morality and destroying the purity of faith. The Word threatens to combat these corrupters with the twoedged sword which comes out of his mouth, promising the victorious a hidden manna and a white pebble on which will be written a mysterious name. Thus occultism becomes necessary in the presence of the temporal triumph of the Church, and the interior spirit of prophecy must already protest the insolence of rich corrupt prelates. These admonitions can be compared to the explanation we have given of the seal, trumpet and cup, etc.

The Church of Thyatira represents the fourth stage of the Church. This is the time of great savants and saints, and also the age of decadence of the lower empire; empresses directed by eunuchs begin to dogmatize. You suffer, says the Word, that the impious Jezebel calls herself a prophetess, dogmatizes, seduces my servants and brings them to fornication and the sacrilegious communion of idols.

I gave her time to repent and she does not wish to give up her impurities. I will cast her down on a bed of pain. Her adulterous lovers will be abandoned to the greatest trials and tribulations and her children will become the prey of death. (Ruin of the Roman Empire and invasion of barbarians.) But he who conquers and holds to the true doctrine until the end, he will break the nations like vases of clay and I will give him the morning star as I have received it from my father.

At the opening of the fourth seal, we see death on its pale horse, proceeding through the world, and bringing in its wake all the horrors of hell; this is Attila sweeping away the remains of the old empire of the Caesars.

The age of the barbarians is represented by the Church of Sardes. You pretend to be alive, says the Word, but you are dead. Awake! Quicken those who breathe still and who are going to die. Take care for judgment is upon you. Yet there are still a few pure souls, a few angels dressed in white, in the midst of this tomb ... He who conquers will also be dressed in white and I will not erase his name from the book of life. Let him who has ears hear what the spirit says to the Churches!

The sixth age begins with the Renaissance. A new door opens for the Church, that of understanding and progress. This church is mediocre in virtue, but has faithfully maintained the holy word. The persecution of the Jews had come to a halt, some of them come to the faith and are converted, but a great trial is in preparation. Humanity is about to undergo an immense crisis, the revolution has begun. I Will keep you, says the word in the hour of this trial which will extend throughout the entire universe to test the inhabitants of the earth. Soon I will come. Keep what you have and let no one take away your crown! I will make of him who conquers a pillar of the temple of God and I will write the name of the Lord on him and the name of the celestial city, the new Jerusalem which is to come down from the heavens, and I will teach him my new name. (Thus it is a question here of a sort of new revelation or at least a new understanding of the universal revelation, symbolized by the columns of the temple, Jakin and Boas, and by the Holy tetragram which forms the knowledge and the name of the new Jerusalem as we have demonstrated).

After the sixth age comes the seventh which should be a time of rest for the Church since the separation of its duration into seven ages is imitated from the story of creation in Genesis, each age representing one of the days of Moses. But the economy of the revelation is such that we never see the official, priestly church reborn of itself and marching at the head of the progressive movement. The synagogue has always denied and persecuted the prophets. The high priest, Caiphus, with the priests of his time, excommunicated the disciples of Christ and crucified the Master. It will be the same when the rebirth of Christianity takes place through the prophetic spirit and the manifestation of the lofty truths of the Qabalah.

Thus we see, in the book of Saint John, that the Word addresses reproaches to a seventh Church, that of Laodicea, the last of all and the most wanting in grace and truth.

*Write to the angel of the Church of Laodicea. Here it is said, ‘Amen.’*

*The faithful and veritable witness*

*Who is the principle of the creatures of God.*

*I am acquainted with your works.*

*You are neither cold nor hot.*

*Please God that you were either cold or hot; but since you are lukewarm, I will vomit you out of my mouth.*

*You say that I am rich and want nothing.*

*And you do not know that you are poor,*

*And miserable,*

*And blind,*

*And deaf*

Thus this church without charity and inimical to any progressive movement will be distinguished by its obstinacy and pride. It will deny progress, feeling itself to be lacking in nothing for as long as it remains deprived of light and merit.

*I counsel you, adds the word of truth, to buy from me gold that is proven and has passed through fire so as to enrich yourself, and put has on white clothess (of understanding and light) so as to conceal the turpitude of your nakedness.*

I counsel you finally to anoint your eyes that your blindness may be dispelled.

Then the Word declares that he will take back and chastise those that he loves. This blind and obstinate church is still his. It is the new Synagogue, as obstinate as its mother, an obstacle to the reign of the Holy Spirit as the Judaic Synagogue was an obstacle to the reign of Jesus Christ. I stand at the door and knock, adds the Word of truth, he who hears my voice and opens will dine with me and I with him.

He who conquers will sit with me on my throne, as I myself conquered and

sat on the throne of my father.

This proclamation of the great messianic reign terminates the admonitions to the seven churches. Then the seventh seal is opened, the seventh trumpet sounds, the seventh cup is poured out and the Redeemer rests. The second creation is finished and there is silence in the whole expanse of heaven.

#### END OF THE PROPHETIC PLAN

#### THIS IS THE KEY OF THE KINGDOM:

Such are the mysteries of this book which for eighteen centuries, even for the Church itself, has been a closed book, inexplicable. Tradition has said that an understanding of these symbols would be given in the last age of the Church and the explanation of the apocalypse would be one of the characteristic signs of these last times.

Here is this explanation:

It is written, but it is not yet published. (It is finally published. )

Centuries may still pass before it is known to everyone.

It will be as Providence wills it.

Saint John, the beloved apostle, according to an ancient tradition was not to die, but to await the coming of his master.

In the Middle Ages it was said that teh priest John or John the elder, as he called himself in his writings, had become the king of Eden and that, in his estates, he possessed all the marvels of the ancient and modern worlds. There were the phoenix and pelican to be found; there might the errant errant Jew rest himself, weary from long travels.

For in that country they understood the truth of all legends and the meaning of all symbols.

With the key to the apocalypse, one can enter the kingdom of the priest John.

Glory to God alone.

THE END

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<sup>1</sup> Asia signifies the Orient, that is, origin, the world of causes (In the beginning was the word), thus it is here that the thought of God and the just resides; for the seven Elohim or seven forces are spirits of creation which God, three times, himself created. (Note: J.C.)

<sup>2</sup> Now **הַשְׁרָה** is eternal, born before being born; for the **שׁ** in the middle of Jesus's name expresses the sovereign intelligence of universal equilibrium, a testimony to the wisdom of God within the universal substance where all is analogous and harmonious according to the law of opposites.

This inviolably faithful witness, equilibrating all through sublime sacrifice, even gives life to the dead by inspiring the pure Spirit of love in men of good will who dwell among them; these dead being egoists, dead in their hearts, and religions or doctrines deadened by fanatical superstition and a tendency to materialize the immaterial things of the spirit and of life.

The place of eternal rebirth, symbolized by the letter *resh*, is the point where one civilisation ends while another begins, springing from the ashes of the old; but such rebirth is only possible through absolute sacrifice. (*Note of Baron Speliaderi*).



Alphonse Louis Constant, better known by his pen name Eliphas Lévi, was a master of the traditional Rosicrucian interpretation of the Kabalah. Lévi was born in France in 1810, and through the offices of the parish priest, was educated for the church at Saint-Sulpice. He was later expelled from the seminary for teaching doctrines contrary to those of the Roman Catholic Church. In 1825 Lévi began studying the occult sciences, and wrote about these subjects for the next three decades. He is also the author of many esoteric works, including *Transcendental Magic: Its Doctrine and Ritual*, *The Great Secret*, *The History of Magic*, and *The Book of Splendours*. Lévi died in 1875.